ISSN: 3107-4529

SUṢAMĀ : Multidisciplinary Research Journal

A Multidisciplinary International Peer-Reviewed & Refereed Journal
Designed to Meet UGC's Quality Parameters

Volume: 1, Issue: 1
(JAN-MAR)
2025

Editor-in-Chief
Dr. Rakesh Das
HOD, Dept. of Sanskrit & Philosophy
Ramakrishna Mission Vivekananda Educational and Research Institute
Belur Math, Howrah, West Bengal 711202, India

Publishers & Associate Editor
Dr. Pintu Raul
Gangajamuna, Phandar, Belda,
Paschim Medinipur, West Bengal, 721424, India
E-mail: raulpintu@gmail.com

Vol. 1, Issue-1, (Jan-Mar) 2025 ISSN: 3107-4529

SUṢAMĀ : Multidisciplinary Research Journal

A Multidisciplinary International Peer-Reviewed & Refereed Journal
Designed to Meet UGC's Quality Parameters

Vol. 1, Issue-1
(Jan-Mar)
2025

Editor-in-Chief

Dr. Rakesh Das
HOD, Dept. of Sanskrit & Philosophy
Ramakrishna Mission Vivekananda Educational and Research Institute
Belur Math, Howrah, West Bengal 711202, India

Publishers & Associate Editor

Dr. Pintu Raul
Gangajamuna, Phandar, Belda,
Paschim Medinipur, West Bengal, 721424, India
Contact: 9836413580, 8016828750
E-mail: raulpintu@gmail.com

SUṢAMĀ : Multidisciplinary Research Journal (SMRJ)
ISSN: 3107-4529
Vol. 1, Issue-1
(Jan-Mar) 2025
Journal Website: susamajournal.in

Publisher Name & Address: **Dr. Pintu Raul**
Vill: Gangjamuna, PO: Phandar, PS: Belda
Dist.: Paschim Medinipur,
Pin: 721424, WB, India.
Email: raulpintu@gmail.com
Contact: 9836413580

Printed by: Jayanti Prakashan
Gangajamuna, Phandar, Belda
Paschim Meinipur, 721424, WB, India

JOURNAL PARTICULARS

Title: SUṢAMĀ : Multidisciplinary Research Journal
Frequency: Quarterly
ISSN: 3107-4529
Publisher: Dr. Pintu Raul
Chief Editor: Dr. Rakesh Das
Copyright: Dr. Pintu Raul
Starting Year: 2025
Subject: Multidisciplinary Subjects
Language: Multiple Language (Sanskrit, English, Bengali & Hindi)
Publication Format: Print
Email: susamajournal@gmail.com
Mobile No. 9836413580
Website: https://susamajournal.in
Address: Gangajamuna, Phandar, Belda, Paschim Medinipur, 721424, WB.

Price: 250.00 INR

Editorial

The pursuit of knowledge, the relentless quest to understand the intricacies of human society, culture, and the world around us, forms the bedrock of human progress. This journal, a testament to the vibrant tapestry of human thought, welcomes contributions in Sanskrit, Bengali, English, and Hindi, fostering a truly multilingual platform for scholarly discourse. Research, in its multifaceted forms, serves as the cornerstone of societal advancement.

Research enables us to unravel the complexities of the past. By delving into historical records, analyzing archaeological findings, and studying ancient texts, we can illuminate the past, understand the trajectories of civilizations, and glean valuable insights into human behavior. Research also intends to address contemporary challenges, foster innovation and creativity.

Research-based evidence is crucial for informed policymaking. It provides policymakers with the data and insights necessary to develop effective and equitable policies that address societal needs and promote human well-being.

Through rigorous inquiry and critical analysis, research expands our understanding of human behavior, culture, and the world around us. It fosters intellectual curiosity, encourages critical thinking, and enriches our lives in countless ways.

We invite scholars, researchers, and academics from diverse backgrounds to contribute their original research findings, insightful analyses, and thought-provoking perspectives to this journal. We believe that by fostering a vibrant and inclusive platform for scholarly exchange, we can contribute to the advancement of knowledge and the betterment of society.

Dr. Rakesh Das
Editor-in-Chief

Patron

Dr. Samu Mahali
Principal, Sitananda College
(Affiliated to Vidyasagar University), Nandigram, Purba Medinipur, 721631, West Bengal, India.
E-mail ID: samumahali@rediffmail.com

Editor-in-Chief

Dr. Rakesh Das
HOD, Dept. of Sanskrit & Philosophy
Ramakrishna Mission Vivekananda Educational and Research Institute
Belur Math, Howrah, West Bengal 711202
Email ID: rakdas@gm.rkmvu.ac.in

Associate Editor

Dr. Pintu Raul
State Aided College Teacher, Dept. of Sanskrit,
Sitananda College, Nindigram, Purba Medinipur, 721631
Email ID: raulpintu@gmail.com

Managing Editor

Mr. Prosanta Barman
Assistant Professor, Dept. of Sanskrit,
Katwa College, Dak Banglow Road, Katwa,
Purba Bardhaman, 713130
E-mail ID: prosanta1993@gmail.com

Editorial Board Members

Professor (Dr.) Parboty Chakraborty
Professor, Dept. of Sanskrit, Rabindra Bharati University, Emerald Bower Campus, 56A, B.T. Road, Kolkata-700050
E-mail ID: parboty.chakraborty@rbu.ac.in

Professor (Dr.) Imankalyan Lahiri
Professor, Department of International Relations, Director, School of International Relations and Strategic Studies, Jadavpur University, Project Co-ordinator, Jadavpur University-UNICEF Communication for Social Behaviour Change Programme.
Jadavpur University, Kolkata 700032, West Bengal, India
E-mail ID: imankalyan.lahiri@jadavpuruniversity.in

Professor (Dr.) Md. Jahangir Hossain
Professor & Chairman, Department of Folklore, University of Rajshahi, Rajshahi, Rajshahi-6205, Bangladesh.
E-mail ID: jhossainfolk@ru.ac.bd

Dr. Gopikrishnan Reghu
Assistant Professor, Department of Sanskrit and Philosophy
Ramakrishna Mission Vivekananda Educational and Research Institute
Belur Math, Howrah, West Bengal 711202
Email ID: gopikrishnanr@gm.rkmvu.ac.in

Dr. Swarup Singha
Head & Assistant Professor, Dept. of Sanskrit, Vidyasagar University, Midnapore, Dist - Paschim Medinipur, West Bengal, India, Midnapore-721102
E-mail ID: swarupsingha@mail.vidyasagar.ac.in

Dr. Nepal Das
Assistant Professor, Dept. of Sanskrit, Central sanskrit University, Ekalavya Campus, Tripura, Vill- Sipai Para, P.O- Lembucherra, West Tripura-799210, India.
E-mail ID: dr.nepal.das@csu.co.in

Prof. (Dr.) Avijit Kumar De
Principal, Nani Bhattacharya Smarak Mahavidyalaya, Jaigaon, Alipurduar, West Bengal, 736182
E-mail ID: avijitde@yahoo.com

Dr. Nandadulal Mandal
Assistant Professor, Dept. of Shikshashastra (Education), Central sanskrit University, Ekalavya Campus, Tripura, Vill- Sipai Para, P.O- Lembucherra,
West Tripura-799210, India.
E-mail ID: dr.nandadulal.mandal@csu.co.in

Dr. Lakshmi Kanta Dolai
Associate Professor, Dept. of Bengali (UG & PG), Sitananda College (Affiliated to Vidyasagar University), Nandigram, Purba Medinipur, 721631,
West Bengal, India.
E-mail ID: lkdolai74@gmail.com

Dr. Bishnupada Pal
Assistant Professor, Dept. of Sanskrit, Visva-Bharati University, MMJM+83G, PO, Santiniketan, Bolpur, West Bengal 731235, India.
E-mail ID: bishnupada.pal@visva-bharati.ac.in

Dr. Bhaswati Mukhopadhyay
Head & Assistant Professor, Dept. of History, Sitananda College (Affiliated to Vidyasagar University, Midnapore), Nandigram, Puraba Medinipur, 721631,
West Bengal, India.
Guest faculty, Dept. of S.S.E.A.S., University of Calcutta.
E-mail ID: bhaswati1604@gmail.com

Dr. Naba Kumar Das
Assistant Professor, Dept. of Sanskrit (UG & PG), Sitananda College (Affiliated to Vidyasagar University, Midnapore), Nandigram, Puraba Medinipur, 721631, West

Bengal, India.
E-mail ID: nkdassnc@gmail.com

Dr. Bigitendriya Debsharma
Head & Assistant Professor, Dept. of Anthropology, Sitananda College (Affiliated to Vidyasagar University, Midnapore), Nandigram, Puraba Medinipur, 721631, West Bengal, India.
E-mail ID: bigitendriya@gmail.com

Dr. Joydeb Dinda
Assistant Professor, Dept. of Vyakarana, Laxmi Devi Shroff Adarsh Sanskrit College (Affiliated to Central Sanskrit University, New Delhi), Deoghar, Jharkhand.
Email ID: debjoydinda@gmail.com

Dr. Arpan Dhara
Assistant Professor, Dept. of Mathematics, Sitananda College (Affiliated to Vidyasagar University, Midnapore), Nandigram, Puraba Medinipur, 721631, West Bengal, India.
E-mail ID: arpanbesu@gmail.com

Shyam Sundar Mondal
Assistant Professor, Dept. of English, Sitananda College (Affiliated to Vidyasagar University, Midnapore), Nandigram, Puraba Medinipur, 721631, West Bengal, India.
E-mail ID: shamsmondal@gmail.com

Advisory Board

Prof. (Dr.) Gopalchandra Misra
Former Vice Chancellor, University of Gour Banga, NH 12, Mokdumpur, Malda, 732101
Former Professor, Dept. of Sanskrit, Rabindra Bharati University, Emerald Bower Campus, 56A, B.T. Road, Kolkata-700050
E-mail ID: gm.professor@gmail.com

Prof. (Dr.) Ajit Kumar Mondal
Professor, Dept. of Sanskrit, Sidho-Kanho-Birsha University, Ranchi-Purulia Rd, Purulia, 723104
E-mial ID: guruji2010akmkvptirtha@gmail.com

Dr. Krishnagopal Adhikari
Former Associate Professor & HOD, Dept. of Sanskrit (UG & PG), Sitananda College (Affiliated to Vidyasagar University), Nandigram, Purba Medinipur, 721631, West Bengal, India.
E-mail ID: krishnagopaladhikari64@gmail.com

Content

1. संस्कृतवाङ्मये रामकृष्णस्य साक्षाच्छिष्याणां योगदानम्
(saṃskṛtavāṅmaye rāmakṛṣṇasya sākṣācchiṣyāṇāṃ yogadānam)
—*Dr. Bishnupada Pal* 1

2. समाजसंस्कारे आर्यसमाज तथा स्वामी दयानन्द सरस्वती
(samājasaṃskāre āryasamāja tathā svāmī dayānanda sarasvatī)
—*Sampa Sarkar* 16

3. शब्दार्थरत्नदिशा पदतत्त्वविमर्शः
(śabdārtharatnadiśā padatattvavimarśaḥ)
—*Dr. Pintu Raul* 21

4. The Conception of Liberation in the Pātañjala Yoga – system
—*Dr. Krishnagopal Adhikari* 46

5. Awareness and Integration of Information and Communication Technology among the Pre-Service Teacher Educators of West Bengal
—*Dr. Sarita Singh & Prof. (Dr.) Gyanendra Kumar Rout* 60

6. A Concise Historiography of Plague Epidemic in Colonial Bengal Since 1868 to 1947
—*Dr. Shib Sankar Ghosh* 69

7. Two Phase Communication Protocol of a Two Qubit States using Concatenated GHZ States
—*Dr. Arpan Dhara* 75

8. Recasting Regionalism: Between Nationalism, Populism, Clientelism and Competitive Federalism in Post-2014 India
—*Sreejan Das* 81

9. A review on physics-based patents that influenced modern technology and daily life: from discovery to invention
—*Himanshu Hazra* 94

——

SUṢAMĀ : Multidisciplinary Research Journal ISSN: 3107-4529
Vol. 1, Issue-1, (Jan-Mar) 2025

संस्कृतवाङ्मये रामकृष्णस्य साक्षाच्छिष्याणां योगदानम्

(saṃskṛtavāṅmaye rāmakṛṣṇasya sākṣācchiṣyāṇāṃ yogadānam)

Dr. Bishnupada Pal
Assistant Professor, Dept. of Sanskrit,
Visva-Bharati University, Santiniketan,
Bolpur, West Bengal, India.
E-mail ID: bishnupal2012@gmail.com

Abstract: Today, the Ramakrishna Mission and Math are the epitome of the Sanskrit language. Many institutions like Vedavidalaya, Vivekananda University and Vidyamandir are always working to promote and support Sanskrit. The knowledge of Sanskrit literature is essential for preserving Indian civilization and culture. Poetry such as the Ramayana, Mahabharata, and Puranas can be found in the beautiful tradition of Indian civilization and culture. The disciples of Ramakrishna Paramahansa made an invaluable contribution to Sanskrit literature. In order to build a well-organized environment for the general public, Sanskrit has been dedicated to the Sanskrit language. Namely, Swami Vivekananda wrote Shivastotra, Ambastotra and Ramakrishnastotra. Swami Brahmananda wrote Bhagavaccharanastotra. Swami Saradananda wrote Gadadharastotra, Saradapranamamantra, Vivekanandapranamamantra etc. Swami Abhedananda wrote Stotraratnakar, Sri Ramakrishnadhyana, Sri Ramakrishnavatarastotra, Sri Ramakrishnashtak, Sri Ramakrishnastotra, and Sreesaradevistotra. Swami Trigunatitananda wrote Sri Ramakrishnaavatarastotra and Swami Ramakrishnananda wrote Sri vivekanandapanchak. To this day, Swami Vivekananda regarded the practical Vedanta as very time-consuming. Ramakrishna has been serving Sanskrit mothers through reading and writing books in Sanskrit.

Keywords: Sanskrit, Ramakrishna, Sarada, Swami Vivekananda, Swami Brahmananda, Swami Saradananda, Swami Trigunatitananda, Swami Ramakrishnananda.

सारांशः— संस्कृतभाषा देवभाषा इति जनश्रुतिस्तु प्रसिद्धैव। तस्मात् गृहिणां गृहत्यागिनाञ्च संस्कृतभाषायाम् आसक्तिः सदैव विलसति। तस्मात् केचन गृहिणः सन्न्यासिनश्च आजीवनमेव संस्कृतमातुः सेवाकार्ये आत्मानम् असमर्पयन्। गृहिणश्च यथा— नागेशदीक्षितादयः विद्वांसः। सन्न्यासिनश्च यथा— शङ्कराचार्यादयः। एवञ्च आधुनिकयुगेऽपि काश्चन संस्थाश्च निरन्तरमेव संस्कृतमातुः प्रचाराय कार्यं कुर्वन्त्यः सन्ति। यथा— संस्कृतभारत्यादयः संस्थाः। पुनश्च अद्यापि संस्कृतमातुः प्रचाराय गुरुकुलं, प्रतिष्ठानं, संस्था, मठः इत्येते सर्वदा निःशुल्कतया छात्रान् पाठयित्वा संस्कृतमातृसेवकान् वर्धयन्ति। यथा— विवेकानन्दविश्वविद्यालयः, वेदविद्यालयश्च, विद्यामन्दिरं प्रभृतिकम्। पुनश्च केचन विश्वविद्यालयाः केवलं संस्कृतशास्त्रम् एव पाठयन्ति। एतेन

ज्ञायते यत् देवभाषायाः कीदृग् माहात्म्यं जगत्यस्मिन् विलसति। रामकृष्णसंघस्य सन्न्यासिनः देवभाषायां प्रायः सर्वे नितरां पटवः सन्ति। ते च महाराजाः विविधप्रतिष्ठानेषु संस्कृतभाषायाः पाठनकार्ये नियुक्ताः। केचन सन्ति महाराजाः, ये संस्कृभाषया ग्रन्थादिकम् अरचयन्। यथा— स्वामिविवेकानन्दादयः। केचन सन्ति महाराजाः, ये संस्कृतभाषया निबद्धस्य उपनिषदादिग्रन्थस्य इतरभाषया अनुवादं चक्रुः। यथा— स्वामिनो जुष्टानन्दादयः। एतेन सामान्यजनाः अपि उपनिषत्सु निहितगूढात्मतत्त्वं ज्ञातु पारयन्ति। पत्रेऽस्मिन् रामकृष्णस्य साक्षात् शिष्याणां संस्कृतवाङ्मये कीदृग् अवदानं विलसति इति तद्विषये पर्यालोच्यते।

मुख्यशब्दाः— संस्कृत, रामकृष्ण, सारदा, स्वामी विवेकानन्द, स्वामी ब्रह्मानन्द, स्वामी सारदानन्द, स्वामी त्रिगुणातीतानन्द, स्वामी रामकृष्णानन्द।

रामकृष्णस्य साक्षात् शिष्याः —

स्वयं भगवान् एव जगतः पुनरुद्धाय रामकृष्णरूपेण अवर्तीनः। परमहंसस्य रामकृष्णस्य साक्षात् षोडश शिष्याः आसन्।

ते च—

स्वामी विवेकानन्दः	स्वामी ब्रह्मानन्दः
स्वामी योगानन्दः	स्वामी प्रेमानन्दः
स्वामी शिवानन्दः	स्वामी निरञ्जनानन्दः
स्वामी सारदानन्दः	स्वामी रामकृष्णानन्दः
स्वामी अभेदानन्दः	स्वामी अद्भूतानन्दः
स्वामी तुरीयानन्दः	स्वामी अद्वैतानन्दः
स्वामी त्रिगुणातीतानन्दः	स्वामी सुबोधानन्दः
स्वामी अखण्डानन्दः	स्वामी विज्ञानानन्दः

"आत्मानं मोक्षार्थं जगद्धिताय च" इति नीतिवाक्यमवधार्य एते सन्न्यासिनः निरन्तरं कार्यं कुर्वन्तः आसन्। अद्वैतज्ञानिनः ब्रह्मसाक्षात्कारिणः एते सन्न्यासिनः सामान्यजनानां दुःखे व्यथिताः सन्तः दुःखनिवारणाय आजीवनं प्रयत्नं चक्रुः। ब्रह्म सत्यं जगन्मिथ्या इति ज्ञानं तु एतेषां रामकृष्णाज्जातः। पार्थिववस्तुषु मोह एव जगतः दुःखकारणम् इति एतादृशज्ञानस्य प्राप्तौ हेतुः अवतारवरिष्ठः श्रीश्रीरामकृष्णपरमहंसः। पुनश्च शुद्धजीवनयापनेन एव भगवतः साक्षात्कारो भवति। तस्मात् सदा सच्चिन्तनं, भगवद्भक्तिः, सत्कर्म, एकात्मभावः, जपः, ध्यानं, शुद्धमन्त्रोच्चारणम् इत्येते भगवत्साक्षात्कारे हेतुभूताः। ब्रह्मविद्याप्रतिपादकग्रन्थाः देवभाषया विरचिताः। तस्मात् रामकृष्णपरम्परायाम् अन्तर्भूताः महाराजाः सर्वे प्रायः संस्कृतभाषायां कृतभूरिपरिश्रमाः। ते च रामकृष्णस्तोत्रं, उपनिषद्भाष्यं, प्रणाममन्त्रं, ध्यानमन्त्रं सुरभारतीभाषया

अलिखन्। सम्प्रति रामकृष्णस्य साक्षात् केषाञ्चित् शिष्याणां सुरभारतीभाषायाम् अवदानम् अतुलनीयम्। सम्प्रति अधः तेषां महाभागानां सुरभारतीभाषायाम् अवदानविषये समासेन यथामति आलोच्यते।

स्वामी विवेकानन्दः —

१८६३ ईसवीयसंवत्सरस्य जनवरीमासस्य द्वादशदिनाङ्के, १२६९ वङ्गाब्दस्य पौषसङ्क्रान्तिदिने कृष्णसप्तमीतिथौ उत्तरकोलकाताया दत्तपरिवारे जनिमलभत। तस्य पितरावास्तां विश्वनाथदत्तो भुवनेश्वरीदेवी च। स श्रीरामकृष्णदेवाद् दीक्षितः सन् १८८६ संवत्सरे अगष्टमासस्य षोडशदिनाङ्के गुरोः महाप्रयाणात् परं सनातनधर्मस्य प्रचाराय मतिं चकार। ततःपरं स्वामी विवेकानन्दः इति नाम्ना परिचितोऽयम्। ततःपरं महाभाष्यं, योगशास्त्रं, सांख्यशास्त्रं, ज्योतिश्शास्त्रम्, अष्टाध्यायीम्, वेदान्तशास्त्रं स्वामी विवेकानन्दः पपाठ। न केवलं भारते अपि तु समग्रजगति सनातनधर्मस्य विशेषेण वेदान्तस्य प्रचारम् अकरोत्। कार्येणानेन विश्वगुरुः इति ख्यातिः लब्धा। अयञ्च मनीषी १८९३ ईसवीयसंवत्सरे सितम्बरमासस्य ११ दिनाङ्के स अमेरिकायाः शिकागो-धर्ममहासभायां भाषितवान्। ततः विदेशभ्रमणात् परं भारतं प्रत्यागत्य पुण्यतीर्थे वेलुडे १८९१ ईसवीयसंवत्सरे मे-मासस्य प्रथमदिनाङ्के रामकृष्णमिशनस्य स्थापनां चकार।

कृतिः —

स्वामी विवेकानन्दः विश्वधर्मसम्मेलने हिन्दुधर्मस्य पुनः प्रतिष्ठानं चकार। अधुनापि भारतवर्षः इति नामकः कश्चित् देशः जीवति इति वैदेशिकाः विवेकानन्दमुखात् अजानन्। स्वामी विवेकानन्दः कस्यचित् गुरोः सकाशात् अद्वैतवेदान्तं न पपाठ। परन्तु अत्यन्तं सरलतया दुर्बोधम् अद्वैतवेदान्तशास्त्रं जनान् बोधयामास। अद्वैतवेदान्तशास्त्रं वक्ति— अहं ब्रह्मास्मि, तत्त्वमसि। इदमेव स्वामिना प्रोक्तम्—

" बहु रूपे सम्मुखे तोमार, छाडि कोथा खुँजिछो ईश्वर।
जीवे प्रेम करे येइ जन सेइ जन सेविछे ईश्वर"।[1]इति

स्वामी विवेकानन्दः संस्कृतभाषया बहूनि स्तोत्राणि रचयामास। शिवभक्तः विवेकानन्दः शिवस्य, जगदम्बायाः, जगदाधारभूतस्य गुरोः रामकृष्णपरमहंसस्य सुरभारतीभाषया स्तुतिं लिलेख। प्रायः सप्त स्तोत्राणि विद्यन्ते। तानि च—

शिवस्तोत्रम् अम्बास्तोत्रम् श्रीरामकृष्णस्तोत्रम् श्रीरामकृष्णस्तोत्रम्-१ श्रीरामकृष्णस्तोत्रम् - २ श्रीरामकृष्णस्तोत्रम्-३ श्रीरामकृष्णप्रशस्तिः

शिवस्तोत्रम् —

अस्मिन् शिवस्तोत्रे शिवस्य स्तुतिः विधीयते। स्तोत्रेऽस्मिन् षड् श्लोकाः सन्ति। भक्त्यैव भगवतः लाभो भवति। तस्मात् विभुत्वव्याजेन यः कोऽपि सकलमपि परस्मै समर्प्य परप्रेम्णा

समर्पणभावनया शिखराधिरूढे दैवभावे महादेवत्वं प्राप्नोतीति । पुनश्च कर्मफलेन जन्मचक्रे पतिताः वयम्। तस्मात् जगत्यस्मिन् किमपि नास्ति स्वकीयं परकीयञ्च। तस्मात् सर्वं परित्यज्य निर्विकल्पसमाधिना चित्तस्थमीश्वरं प्राप्तुमिच्छति। तथाहि स्वामी विवेकानन्दः प्राह— "हृति प्रणयति विश्वं व्याजमात्रं विभुत्वम्"[2] ॥ शिवस्तोत्रे मन्त्रे कथं कदा च ईश्वरप्राप्तिर्भवति इति प्रतिपादितम्। स च कथयति— विगते अज्ञाने ज्ञानस्य उदये सति हृदये राजहंस आत्मा एव आत्मानं रक्षतु। उद्धरेदात्मनात्मानम् इति श्रुतिवचनं प्रकाशयति। तथाहि प्रोक्तम्—

"गलिततिमिरमालः शुभ्रतेजः प्रकाशो, धवलकमलशोभो ज्ञानपुञ्जाट्टहासः।
यमिजनहृदिगम्यो निष्फलो ध्यायमानः, प्रणतमवतु मां सः मानसो राजहंसः॥५॥"[3] इति

स्तोत्रैः सकलदोषप्रशमनोपायं नीलकण्ठं सदाशिवं प्रसादितवान्। जगति दुःखमवश्यमेव विद्यते। दःखस्यास्य नाशाय शिव एव शरणम्।

अम्बास्तोत्रम् —

अम्बास्तोत्रे सप्त श्लोकाः सन्ति। सप्तश्लोकीरूपेयं स्तुतिः विश्वसर्जने अपरप्रयत्नरूपां मातरं परिचेतुं प्रयत्नपरो लक्ष्यते, अन्ते च सफले अफले वा तामेकामेव गतिं मुक्तिं भाग्यविधात्रीमिति मनुते। तथाहि प्रोक्तम्—

"का त्वं शुभे शिवकरे सुखदुःखहस्ते, आघुर्णितं भवजलं प्रबलोर्मिभङ्गे।
शान्तिं विधातुमिह किं बहुधा विभग्नाम्, मातः प्रयत्नपरमासि सदैव विश्वे॥[4]" इति।

कदाचित् इयं माता धात्री, शुभाशुभफलप्रदात्री इच्छानुरूपं संसारं पालयित्री अपरा काचित् विधात्री वर्तते। विवादे विषादे प्रमादे प्रवासे, रिपौ वा मित्रौ,अहौ हारे वा यस्याः देव्याः अमृतदृष्टिः संसारं रक्षति, सा एव शरणं कवेः।स्वामिजी विनम्रतया देव्या महिमानं वर्णयति। तथाहि स्वामीजी स्तोत्रे प्राह—

"मित्रे रिपौ त्वविषमं तव पद्मनेत्रम्, स्वस्थेऽसुखे त्वविथस्तव हस्तपातः।
छाया मृतेस्तव दया त्वमृतं च मातर्मुञ्चन्तु मां न परमे शुभदृष्टये॥"[5] इति।

जगत्यस्मिन् देवी सर्वात्मना विराजते। अर्थात् पशुजन्त्वादितत्तदात्मनैव देवी तिष्ठति। अस्मिन् जगति माता एवं सर्वशुभाशुभफलदात्री, मङ्गलमयी, शत्रुनाशकारिणी वर्तते। अतः वयं मर्त्याः सर्वं परित्यज्य मातुः शरणेव गच्छामः।

रामकृष्णस्तोत्रम् —

जगद्गुरुः रामकृष्णः स्वस्य देहत्यागावसरे स्वामिने विवेकानन्दाय सर्वं सामर्थ्यं दत्तवान्। तेन सामर्थ्येन आविश्वे विश्वगुरुः इति ख्यातिः लब्धा। स्वामी विवेकानन्दः लोकातीतस्य जगद्गुरोः रामकृष्णस्य वन्दनायै स्तोत्राणि अरचयत्। अनन्यभक्तिभावनया भावितोऽयं साधकः सर्वतोभावेन धर्मसंस्थापकरूपेण, अवतारपुरुषरूपेण प्रतिष्ठापयति गुरुवरेण्यम्। तथाहि प्रणाममन्त्रमाह—

"स्थापकाय च धर्मस्य सर्वधर्मस्वरूपिणे।
अवतारवरिष्ठाय रामकृष्णाय ते नमः॥[6] इति"

श्रीरामकृष्णस्तोत्रे चतुर्भिः श्लोकैः रामस्य कृष्णस्य चोत्तरावतारारूपेण नरदेवरूपेण च प्रतिपादयति श्रीरामकृष्णदेवम्। पतितानां जनानां शरणं रामकृष्णः। तथाहि प्रोक्तम् स्वामिना- "नरदेव देव जय जय नरदेव"[7] इति।

द्वितीये श्रीरामकृष्णस्तोत्रे स्वामिवर्यः विवेकानन्दः अगतिकगतिकं गुरुपादपद्मं शरणं ब्रजति। आर्तिजनानां खेदं नाशयति, दिवा रात्रौ च अस्मासु करुणां वर्षयति। एतदेव स्तोत्रे कथयति— "यस्मादहं त्वशरणो जगदेकगम्य तस्मात्त्वमेव शरणं मम दीनबन्धो।"[8] इति।

एकश्लोकात्मके श्रीरामकृष्णस्तोत्रे वेदयज्ञपुराणेषु स्तुतगीतः परमपुरुषः एव अयं रामकृष्णपरमहंसः। स च जगद्गुरुः जगदुद्धाराय अवतारवरिष्ठरूपेण मर्त्यलोके अवततार। तथाहि स्तोत्रे गीतम्—

"सामाख्याद्यैर्गीतिसुमधुरैर्मेघगम्भीरघोषैर्यज्ञध्वान्तध्वनित गगनैर्ब्राह्मणनैर्ज्ञाचवेदैः।
वेदान्ताख्यैः सुविहितमखोद्भिन्न-मोहान्धकारैः स्तुतो गीतो य इह सततं तं भजे रामकृष्णम्॥"[9] इति।

गुरोर्गरिमाणं यथा वदतु न कदापि शिष्यः तृप्यति। अतः वारं वारं तस्य जगद्गुरोः स्तवनं विधाय अन्ते श्लोकत्रयेण श्रीरामकृष्णप्रशस्तिस्तोत्रम् अरचयत्। देहात्मवादिनो मूढा आत्मनः क्षीणान्, दीनान्, मन्वन्ते। परन्तु रामकृष्णभक्ताः आस्तिकास्तद्विपरीतम् आत्मनो वीरान् गतभयान् मन्वन्ते। संसारत्यागिनः कौपिनवन्तः स्वार्थसिद्धिं विहाय परमपीयूषं पीत्वा श्रीगुरुचरणं ध्यायन्ति। तथाहि श्रीरामकृष्णप्रशस्तौ विवेकानन्देन गीतम्—

"क्षीणाः स्म दीनाः सकरुणा जल्पन्ति मूढा जनाः,
नास्तिक्यन्त्विदन्तु अहह देहात्मवादातुराः।
प्राताः स्म वीरा गतभया अभयं प्रतिष्ठां
यदा आस्तिक्यन्त्विदन्तु चिनुमो रामकृष्णदासा वयम्॥"[10] इति

स्वामी ब्रह्मानन्दः —

स्वामी ब्रह्मानन्दः श्रीश्रीरामकृष्णस्य साक्षात् शिष्येषु अन्यतमः कश्चित्। तस्य बाल्यनाम राखालचन्द्रघोषः। वसिरहाट इत्यस्य शिकराकुलीननामके ग्रामे १८६३ खीष्टाब्दस्य जानुयारिमासस्य एकविंशतितमे दिनाङ्के जनिमलभत। तस्य पितुः नाम आनन्दमोहनघोषः। द्वादशवर्षीयः राखालः पाठशालां समाप्य उच्चशिक्षायै कलिकातां समायातः। अवशेषे १८८१ खीष्टाब्दे मनोमोहनमित्रस्य भगिन्या सह राखालस्य परिणयो जातः। एकस्मिन् दिने श्वशुरालये आगतं राखालं दक्षिणेश्वरम् आनीतवान् मनोमोहनमित्रः। ततः विवाहबन्धनं बिभेद्य रामकृष्णस्य शरणागतमभवत् स्वामी ब्रह्मानन्दः। ततःपरं रामकृष्णमठस्य प्रथमाध्यक्षत्वेन सेवां चकार। पुनश्च राजा महाराज इति उपाधिना विश्वे ख्यातिम् अलभत।

कृतिः —

स्वामी ब्रह्मानन्दः पठनपाठने अत्यन्तं दक्षः कुशलश्च। स च आध्यात्मिकग्रन्थानाम् अध्ययनं चकार। उपनिषत्ग्रन्थम्, गीताशास्त्रम्, पुराणम् इत्यादीनाम् तत्त्ववेत्ता आसीत्। संस्कृतवाङ्मये श्रीभगवच्छरणस्तोत्रम् अलिखत्। तस्य विवरणम् अधः प्रस्तूयते।

श्रीभगवच्छरणस्तोत्रम् —

अत्र स्तोत्रे एकविंशतिः मन्त्राः सन्ति। तस्मात्त्वमद्य शरणं मम दीनबन्धो इति पङ्क्तेः पुनः पुनः आवर्तनं भवति। भगवतः स्तुतिः विधीयते। तस्य भगवतः महिमानं वर्णयति स्तोत्रकारः। भगवान् सच्चिदानन्दरूपः, भक्तानुग्रहकारी, मायानिर्मितविश्वः, महेशः। तं स्तौमि। जगति अस्मिन् यत् किमपि भवति तत्तु अस्मदधीनं नैव विद्यते। यथा— रोगा हरन्ति सुस्वास्थ्यं शरीरम्। कामादयः प्रतिदिनं चित्तं प्रदहन्ति। मृत्युः सदा नृत्यति। तथाहि गीतम्—

"रोगा हरन्ति सततं बाला प्रबलाः शरीरम्, कामादयोऽप्यनुदिनं प्रदहन्ति चित्तम्।
मृत्युश्च नृत्यति सदा कलयन् दिनानि, तस्मात्त्वमद्य शरणं मम दीनबन्धो॥[11]" इति।

देहः विनश्यति, सदा परिणामशीलः, विषयानुरागिनां चित्तं खिद्यति, बुद्धिः सदा कुकर्मणि अनुरक्ता भवति, आयुः विनश्यति, यौवनं गच्छता कालेन विनश्यति। अर्थात् कर्णः, चक्षुः, दन्तः जिह्वा, त्वग् यद्यपि सक्रियतया यौवने तिष्ठति चेदपि गच्छता कालेन सर्वं नश्यति। माता, पिता, बन्धुः, भार्या, पुत्रः, इत्येते सर्वाः गच्छता कालेन नश्यन्ति। पुनश्च कालपाशात् राजापि कदाचित् याचकः भवति। तस्मात् किमपि वस्तु नित्यतया न तिष्ठति। तस्मात् निर्लिप्ततया दीनबन्धो शरणं कार्यमिति ब्रह्मानन्दस्य आशयः।

स्वामी सारदानन्द —

स्वामी सारदानन्दः रामकृष्णस्य साक्षाच्छिष्यः आसीत्। कलिकातायाः आमहेर्ष्टवीथ्याम् एकस्मिन् नैष्ठिकपरिवारे १८६५ ईसवीयसंवत्सरे डिसेम्बरमासस्य २३ दिनाङ्के जनिमलभत। स्वामिसारदानन्दस्य बाल्यनाम शरच्चन्द्रचक्रवर्ती। निर्धनानां दुःखार्तानां रोगिणां च दुःखेन नितरां सन्तप्तः स बाल्यादेव तेषां सेवाम् अकरोत्। क्रमशः स आध्यात्मिकं मार्गम् प्राविशत्। वारानगरमठे युवसन्न्यासिभिः सह शरच्चन्द्रः साधनां प्रारब्धवान्। यदा रामकृष्णमिणन प्रारब्धस्तदा विवेकानन्दस्तं तस्य मठस्य सम्पादकरूपेण नियुक्तवान्।

कृतिः —

स्वामी सारदानन्दः पञ्च स्तोत्राणि अलिखत्। ते च— १. श्रीगदाधरस्तोत्रम् २. सारदाप्रणाममन्त्रः ३. विवेकानन्दप्रणाममन्त्रः ४. सपार्षदश्रीरामकृष्णस्तोत्रम् ५. श्रीविवेकानन्दगीतिस्तोत्रम्।

श्रीगदाधरस्तोत्रम् —

अस्मिन् स्तोत्रे अष्ट मन्त्राः सन्ति। "प्रणमामि गदाधरब्रह्मपरम्" इति पादः प्रत्येकं श्लोकस्य अन्ते आयाति। रामकृष्णस्य बाल्यनाम गदाधरः आसीत्। तस्य परमगुरोः रामकृष्णस्य स्तुतिः स्तोत्रेणानेन विधीयते। ब्रह्मज्ञानी आसीत् रामकृष्णः। स्तोत्रेणानेन रामकृष्णस्य गुणवर्णना एव विधीयते। यथा— प्रज्ञानघनः स निश्चलो निष्पापो नीरोगो नित्यानन्दस्वरूपः, निर्गुणः, सकलयुक्तिखण्डनेन ज्ञानलोकप्रसारकः, दुष्टानां परित्राणाय अघमर्षणाय च सदा करुणाघनस्वरूपः, शिवकेशववासवसमानः अवतारवरिष्ठः। तथाहि गीतम्—

"करुणाघनकर्मकठोरपणं गुणहीनपापमशेषगुणम्।
युगचक्रविवर्तकतर्कहरं प्रणमामि गदाधरब्रह्मपरम्॥"[12] इति।

सारदाविवेकानन्दयोः प्रणाममन्त्रः —

स्वामी सारदानन्दः जगज्जनन्याः सारदामातुः विवेकानन्दश्च अत्यन्तं प्रियः आसीत्। वागवाजारे मातुः परिसेवाय अयं नियुक्तः आसीत्। पुनश्च रामकृष्णमठस्य प्रथमाध्यक्षस्य स्वामिनो ब्रह्मानन्दस्य देहत्यागानन्तरं सन्न्यासिनः सारदानन्दं महाराजमेव अध्यक्षत्वेन प्रार्थितवन्तः। परन्तु स तदस्वीकृत्य विवेकानन्देन पूर्वं नियुक्ते सम्पादकपदे एव मठं सेवितवान्। सारदानन्दः विवेकानन्दमहापादानां प्रणाममन्त्रम् अलिखत्। तथाहि श्लोकः—

"परतत्त्वे सदा लीनो रामकृष्णसमाज्ञया।
यो धर्मस्थापनारतो वीरेशं तं नमाम्यहम्॥"[13] इति।

जगज्जनन्याः सारदामातुः प्रणाममन्त्रं लिलेख। तथाहि श्लोकः—

"यथाग्नेर्दाहिकाशक्ती रामकृष्णे स्थिता हि या।
सर्वविद्यास्वरूपां तां सारदां प्रणमाम्यहम्॥"[14] इति

सपार्षदश्रीरामकृष्णस्तोत्रम् —

अत्र पञ्च श्लोकाः आसन्। अत्र सारदानन्दः पञ्चसु श्लोकेषु त्रिभिः श्लोकैः श्रीरामकृष्ण-सारदादेवी-विवेकानन्दानां गुणकीर्त्तनं कृत्वा ब्रह्मानन्दं योगानन्दं प्रेमानन्दञ्च प्रणमति। स रामकृष्णम् आचार्याणां महाचार्यं मनुते, सारदादेवीं शक्तिस्वरूपिणीं मनुते, यथा अग्नेः दाहिका शक्तिः, तथैव तां स्वीकरोति। गुर्वाज्ञया धर्मसंस्थापने वीरेश्वरं मनुते स्वामीवर्यम्। तेषामेव गुणसंकीर्तनं विद्यते स्तोत्रेऽस्मिन्। तथाहि गीतम्—

"योगानन्दः प्रेमानन्दश्चान्ये वै ये च पार्षदाः।
रामकृष्णगतप्राणाः सर्वांस्तान् प्रणमाम्यहम्॥"[15] इति

श्रीविवेकानन्दगीतिस्तोत्रम् —

अत्र श्लोकत्रयम् अस्ति। शिवानुकम्पया जातं स्वामिनं विवेकानन्दं क्वचिन्मूर्त्तरूपम्, क्वचिद् उज्ज्वलसूर्यम, वेदप्रवीणम, कामिनीकाञ्चनादिबन्धरहितं मनुते। अर्थात् सारदानन्दमहाराजः विवेकानन्दस्य स्तुतिं चकार। तथाहि गीतम्—

"मूर्तमहेश्वरमुज्ज्वलभास्करमिष्टममरनरवन्द्यम्।
वन्दे वेदतनुमुझितगर्हितकाञ्चनकामिनीबन्धम्॥"[16] इति।

कोटिसूर्यप्रभां दीप्तिसिंहस्य दीप्तिम्, धर्मप्रचाराय कृतं हुङ्कारवरम् आसंसारं तस्य शिवस्वरूपस्य ताण्डवनृत्यं कलयति। तथाहि श्लोकः—

"कोटिभानुकरदीप्तिसिंहमहोकटितकौपीनवन्तम्।
अभीरभीहुङ्कारनादितदिङ्मुखप्रचण्डताण्डवनृत्यम्॥"[17] इति।

एवं स्वामी सारदानन्दः स्वामिनो विवेकानन्दस्य गुणकीर्तनम्, श्रीरामकृष्णस्य गुणसंकीर्तनम्, सारदादेव्याः गुणसंकीर्तनम् चकार सुरभारतीभाषया। तेन स्वामी सारदानन्दः रामकृष्णमठस्य सेवां कुर्वन् सुरभारतीं भाषाम् असेवत।

स्वामी अभेदानन्दः —

स्वामी अभेदानन्दः साक्षाच्छिष्यः आसीत् रामकृष्णस्य। तस्य बाल्यकाले नाम आसीत् कालीप्रसादः। स्वामी अभेदानन्दः १८६६ ईसवीयशतकस्य अक्टोवरमासस्य प्रथमे दिनाङ्के कलिकातायां जनिमलभत। यौवनस्य प्रारम्भावसरे खीष्टधर्मं प्रति आकृष्ट आसीत्। परं ब्राह्मणानां भाषणेन मुग्धः सन् हिन्दुधर्मे अनुरक्तः अभूत्। ततःपरं भारतीयदर्शनं समाश्रित्य बहून् ग्रन्थान् अलिखत्।

कृतिः —

तस्य भाषणं ग्रन्थाश्च अतीव प्रसिद्धाः आसन्। श्रीरामकृष्णवेदान्तमठेन १९६८ ईशवीयसंवत्सरे तस्य जन्मवार्षिक्यसंवत्सरे सम्पूर्णं कृतित्वं प्रकाशितम्। ते च ग्रन्थाः—

१.Gospel of Ramakrishna Reincarnation.
२.How to be a Yogi.
३.India And Her People.
४.आत्मविकाश
५.वेदान्तवाणी।
६.हिन्दुधर्मे नार्याः स्थानम्।
७.मनसः विचित्रं रूपम्।
८.स्तोत्ररत्नाकरम्

स्तोत्ररत्नाकरम्—

अस्मिन् ग्रन्थे मुख्यतः स्वामिना अभेदानन्देन विरचितानि श्रीरामकृष्णस्तोत्राणि, श्रीसारदास्तोत्राणि च विलसन्ति। ततःपरं श्रीरामकृष्णस्य ध्यान-प्रणाम-स्तोत्र-स्तवराज-अष्टक-स्तोतामृत-अवतारस्तोत्राणि प्रणीतवान्। ततः श्रीसारदादेव्याः ध्यान-प्रणाम-स्तोत्राणि कल्पयति।

श्रीरामकृष्णध्यानम्—

जगद्गुरोः रामकृष्णस्य ध्यानमन्त्रं लिलेख। स्तोत्रे अस्मिन् मन्त्रत्रयं रराजते। अत्र प्रथमे स्तोत्रे श्लोकत्रयेण गुरुदेवस्य लोकोत्तरचरितं स्तुतं वर्तते। नित्यानन्दस्वरूपगुरुं हृदयकमलमध्ये कल्पयति भक्तः। ततः गुरोः गुणवर्णना क्रियते। यथा-सदसदखिलभेदातीतः, एकः, प्रकृतिविकृतिशून्यः, नित्यः, आनन्दमूर्तिमान्, त्रिगुणातीतः, सर्वाधिवासः, ईशः, अतिसूक्ष्मः, निरूपाधिकः, विमलपरमहंसः इत्यादयः। तथाहि गीतम्—

"हृदयकमलमध्ये राजितं निर्विकल्पं सदसदखिलभेदातीतमेकस्वरूपम्।
प्रकृतिविकृतिशून्यं नित्यानन्दमूर्तिं विमलपरमहंसं रामकृष्णं भजामः॥"[18] इति।

श्रीरामकृष्णावतारस्तोत्रम्—

अस्मिन् स्तोत्रे श्रीरामकृष्णध्यानस्य श्लोकाः पूर्वपीठिकात्वेन समाश्रिताः। अत्र विंशतिः श्लोकाः सन्ति। श्रीजयदेवस्य शेल्या मस्त्यकूर्मादिदशावतारान् कल्पयति। परन्तु कृष्णमवताररूपेण गृहीत्वा म्लेच्छावतारं त्यजति। एवञ्च श्रीरामकृष्णः जगति विद्यमानवस्त्वात्मना एव वर्तते। अर्थात् सर्वत्र एकात्मभावः प्रतिपादितः। तथाहि गीतम्—

"अतुलविपुलदेहे चिन्मये कूर्मरूपे वहसि सकलमेतद्विश्वाधारशक्त्या।
तव खलु महिमानं कोऽल्पधीर्वर्णयेत् त्वाम् विमलपरमहंसं रामकृष्णं भजामः"।[19] इति।

श्रीरामकृष्णस्तवराजः—

अत्र पञ्चदश श्लोकाः सन्ति। स्तोत्रकारः "भुवि रामकृष्णः" इति पदं वारं वारं पुनरावर्तते। अत्र रामकृष्णस्य लीलाचरितं सरसतया वर्णयति। "ॐ नमो भगवते रामकृष्णाय" इति मन्त्रं परिकल्प्य तदनुरूपमस्य स्तवराजस्य रचना विहिता, यत्र एकेन एकेन अक्षरेण एकैकशः श्लोकः रचितः। गुरुः सर्वज्ञः वेदासाधनायोगध्यानधारणाभ्यः परं विद्यते। गुरुकृपां विना तस्यावगमनं नैव भवति इति मतिः। तथाहि गीतम्—

"ओङ्कारवेद्यः पुरुषः पुराणो बुद्धेश्च साक्षी निखिलस्य जन्तोः।
यो वेत्ति सर्वं न च यस्य वेत्ता परात्मरूपो भुवि रामकृष्णाय॥"[20] इति।

श्रीरामकृष्णाष्टकम् —

उपजातिवृत्तेन अत्र अष्टौ श्लोकाः लिखिताः। "हे रामकृष्ण त्वयि भक्तिहीने कृपाकटाक्षं कुरु देव नित्यम्" इति अन्तिमं पदं पुनः पुनः आवर्तते। अत्रापि श्रीरामकृष्णस्य गुणवर्णना क्रियते। यथा हि— अव्यक्तः, आदिपुरुषः, विश्वस्य स्रष्टा, जगतः कर्ता, मायां समाश्रित्य लीलां विदधाति। तथाहि गीतम्— "त्वं पाहि विश्वं सृजति त्वमेव त्वमादिदेवो विनिंहसि सर्वम्"[21] इति।

श्रीरामकृष्णस्तोत्रम् —

सोत्रे अस्मिन् ४७ पङ्क्तयः सन्ति। सर्वम् अनुष्टुभा लिखितम्। तत्र एकम् उपजातिवृत्तं विलसति। परन्तु श्लोकसंङ्ख्या त्रुटिता लक्ष्यते। कुत्रचित् ४ पङ्क्तयः, कुत्रचित् ३ पङ्क्तयः सन्ति। तस्मात् पङ्क्तिसंख्या समुल्लिखिता। अत्र स्तोत्रे लोककल्याणभावना वर्ण्यते। तथाहि गीतम्—

"सद्ब्राह्मणकुले जातो दिव्यदेहं समाश्रितः,
बाल्ये यो दिव्यभावेन वयस्यैः सह मोदयन्।
विरक्तो यौवने तीव्रं मायापाशविवर्जितः
नित्यमुक्तस्वभावोऽपि लोकानुग्रहकामतः"[22] इति।

नमोऽस्तु रामकृष्णाय तस्मै श्रीगुरवे नमः, रामकृष्णं नमाम्यहम्, रामकृष्ण नमोऽस्तु ते इत्यादिपदं पुनः पुनः आवर्तते। तच्च आध्यात्मिकतां दर्शयति। अत्रापि रामकृष्णस्य स्तुतिः विद्यते। रामकृष्णस्य विष्णुत्वेन महेश्वरत्वेन शक्तिस्वरूपेण कल्पना विधीयते। मुक्तिदायकः, सर्वभावस्वरूपी, सच्चिदानन्दः, प्रज्ञानघनः, निर्गुणः रामकृष्णः। तथाहि लिखितम्—

"सर्वाय सर्वपापाय सर्वभावस्वरूपिणे सर्वभावविहीनाय रामकृष्णाय नमः" इति।

श्रीश्रीरामकृष्णगुणामृतम् —

अत्र नव श्लोकाः सन्ति। अत्र अनुष्टुप् छन्दः वर्तते। रामकृष्णस्य गुणाः वर्णिताः सन्ति। अत्र स्वामिवर्यो गुरोः अशेषगुणान् पुनः पर्वतीकृत्य प्रकटयति। तथाहि गीतम्—

"कदा योगी कदा भोगी कदा वा ज्ञानवित्तमः।
कदा भक्तः कदा शाक्तो वैष्णवश्चापि वा कदा॥" इति।

श्रीसारदादेवीध्यानम् —

स्वामी अभेदानन्दः श्रीसारदादेवीध्यानश्लोकम् अलिखत्। अत्र पञ्च श्लोकाः सन्ति। तथाहि गीतम्—

"ध्यायेच्चित्तसरोजस्थां सुखासीनां कृपामयीम्।
प्रसन्नवदनां देवीं द्विभुजां स्थिरलोचनाम्॥"[23] इति।

ततःपरं मातुः स्वरूपवर्णनं विहतम्। ततःपरं मातुः गुणवर्णना च विधीयते। एतादृशं मातरं मनसि निधाय भक्ताः मातुः ध्यानं कर्तुं पारयन्ति।

श्रीसारदादेवीस्तोत्रम् —

अत्र एकादश श्लोकाः सन्ति। "प्रणमामि परां जननीं जगताम्" इति पङ्क्तेः पुनरावृत्तिः जायते। अस्मिने स्तोत्रे मातुः गुणवर्णनं विधीयते। माता साक्षात् ब्रह्मस्वरूपिणी, भयहीना, अभयदात्रिणी, शरणागतानां रक्षाकारिणी, त्रिगुणातीता, भावसागरस्य पारयित्री, ज्ञानदायिनी, रामकृष्णप्राणगता, भक्तिविज्ञानदात्री, तमोनाशिनी, दयस्वरूपा, पापात् रक्षाकारिणी, शत्रुनाशिनी इत्येते गुणाः वर्णिताः। आदौ गुणसंकीर्तनं विधाय एतत्सदृशं मातरं प्रणमामि । तथाहि गीतम्—

"प्रकृतिं परमामभयां वरदां नररुपधरां जनतापहराम्।
शरणागतसेवकतोषकरीं प्रणमामि परां जननीं जगताम्॥"[24] इति

स्वामी त्रिगुणातीतानन्दः —

रामकृष्णस्य परमहंसस्य साक्षात् शिष्येषु अन्यतमः कश्चित्। स्वामी त्रिगुणातीतनन्दः इति सन्न्यासीनाम। तस्य बाल्यकाले श्रीसारदाप्रसन्नः मित्रः इति नाम आसीत्। श्रीदुर्गादेव्याः कृपया पुत्रस्यास्य जन्म अभवत्। तस्मात् एतादृशं नामकरणम्। १८६५ खीष्टाव्दस्य जानुयारिमासस्य त्रिंशत्तमे दिनाङ्के दक्षिण-चव्विशपरगनाजिलायाः पाइकहाटीरनाओरा इति ग्रामे जनिमलभत। तस्य पितुः नाम शिवकृष्णमित्रः। बाल्यकालात् पूजापाठे आसक्तिः आसीत्।

कृतिः —

स्वामी त्रिगुणातीतानन्दः महाराजः अत्यन्तं बुद्धिमान् आसीत्। बाल्यकाले एव १०८ स्तोत्राणि भगवत्प्रणाममन्त्रं कण्ठस्थीकृतवान्। पुनश्च भगवद्गीताम्, चण्डीपाठम्, उपनिषत्ग्रन्थं स्वरसमेतं पठितुं शक्नोति। निम्नविद्यालयस्य पाठं समाप्य उच्चशिक्षायै मेट्रोपलिटान्-इनस्टिउशान इति संस्थां प्रति आगतः। ततःपरम् उच्चशिक्षां समाप्तितवान्। ततःपरं मास्टारमशाइ सारदां दक्षिणेश्वरं प्रति आनीतवान्। संस्कृतभाषया श्रीरामकृष्णस्य स्तुत्यर्थं श्रीरामकृष्णावतारस्तोत्रम् अलिखत्।

श्रीरामकृष्णावतारस्तोत्रम् —

स्तवनाञ्जलिनामके पुस्तके इदं स्तोत्रं श्रीरामकृष्णावतारस्तोत्रम् इति नाम्ना ख्यातिः प्राप्ता। अत्र चत्वारः श्लोकाः सन्ति। अनेन स्तोत्रेण श्रीरामकृष्णस्य स्तुतिः विधीयते। अत्रापि जगद्गुरोः श्रीश्रीरामकृष्णस्य गुणवर्णनमाध्यमेन स्तोत्रम् आरब्धम्। पुनश्च रामकृष्णस्य गुणसंकीर्तनेन

स्तोत्रमिदं समाप्तं विद्यते। यथा- रामकृष्णः विषयविरागी, सुखनिवहः, यस्मात् ऊर्ध्वं किमपि नास्ति, सर्वज्ञः, सकलमनोमतः, प्रशान्तः, त्रितापहर्ता, परमदयालः। तथाहि गीतम्—

"यस्मान्नास्ति भगवतो हि किञ्चिदूर्ध्वं सुप्राप्यश्च न खलु कस्यचिद्यतोऽन्यः।
सोऽसावेव परमहंसरामकृष्णः सर्वज्ञः सकलमनोगतः प्रशान्तः॥"[25] इति

स्वामी रामकृष्णानन्दः —

स्वामी रामकृष्णानन्दः परमहंसस्य रामकृष्णस्य साक्षात् शिष्य आसीत्। तस्य बाल्यनाम शशिभूषणचक्रवर्ती इति नाम आसीत्। शशिभूषणः १८६३ खीष्टाव्दस्य जुलाइ-मासस्य त्रयोदशदिनाङ्के जनिमलभत। स च हुगलीजिलायाः इच्छापुरग्रामे जन्म प्राप्तवान्। बाल्यकालादेव भगवति महती प्रीतिः आसीत्। आङ्गलशिक्षायै ग्रामं परित्यज्य कलिकाताम् आगतः। प्रथमतया ब्राह्मसमाजस्य सदस्य आसीत्। ततःपरं "Indian Miror" इति पत्रिकायां रामकृष्णविषये प्रबन्धमेकं पठित्वा तेषु अनुरागः आयातः। ततःपरं १८८३ खीष्टाव्दे दक्षिणेश्वरे श्रीरामकृष्णेन सह साक्षात्कारो जातः।

कृतिः —

स्वामी रामकृष्णानन्दः अत्यन्तं बुद्धिमान् आसीत्। स च कलिकातायां समागत्य उच्चशिक्षां समापितवान्। अद्वैतवेदान्तशास्त्रे, गीतादिशास्त्रे, उपनिषच्छास्त्रे अत्यन्तं व्युत्पन्नः आसीत्। संस्कृतभाषया विवेकानन्दस्य स्तुतिं लिलेख। तस्य च नाम श्रीविवेकानन्दपञ्चकम्।

श्रीविवेकानन्दपञ्चकम् —

स्वामी रामकृष्णानन्दः विवेकानन्दस्य प्रणाममन्त्रं लिलेख। स च श्लोकः जगति प्रसिद्धः वर्तते। तथाहि गीतम्—

"नमः श्रीयतिराजाय विवेकानन्दसूरये।
सच्चित्सुखस्वरूपाय स्वामिने तापहारिणे॥"[26]

आदौ विवेकानन्दस्य महिमानं वर्णयति। नित्यानित्यविषयेषु विवेकज्ञानी स्वामी। विवेकवैराग्यचित्तशुद्धचित्तः, विवेकदानैकविनोदशीलः, आनन्दमूर्तिस्वरूपः, नित्यानन्दस्वरूपः, विवेकानन्दः। एतादृशं जनम् अहं स्तौमि इति रामकृष्णान्दः। तथाहि गीतम्—

"तं देशिकेन्द्रं परमं पवित्रं विश्वस्य पालं मधुरं यतीन्द्रम्।
हिताय नृणां नरमूर्तिमन्तं विवेक आनन्दमहं नमामि॥"[27] इति

स्तोत्रेणानेन हिन्दुधर्मस्य पुनःप्रतिष्ठापकस्य गुरुवर्यस्य स्वामिनः वन्दना विधीयते। पुनश्च तस्य स्वभावः, तस्य चिन्तनम्, तस्य कर्म इत्येतान् विषयान् विलोक्य तस्य स्तुतिः विधीयते।

समीक्षणम् —

संस्कृतजगति विवेकानन्दस्य अवदानम् अतुलनीयम्। अद्वैतवेदान्तशास्त्रादिषु अत्यन्तं कुटिलतया जगन्मिथ्या ब्रह्म सत्यम् इति मतं प्रतिपादितम्। परन्तु स्वामी विवेकानन्दः तादृशं प्रौढग्रन्थम् अवगम्य अत्यन्तं सरलतया जनानां सकाशे प्रतिपादयामास। पुनश्च साक्षात् पङ्क्तिं पठित्वा अवगच्छन्ति चेत् तत् संस्कृतं संस्कृतमेव नास्ति इति संस्कृतज्ञानां राद्धान्तः। यथा- लौकिकं काव्यम् प्रायः तथा भवति। यथा - शिशुपालवधम्, किरातार्जुनीयम्, नैषधीयचरितम् इत्यादयः। परन्तु इदं मतं खण्डयामास विवेकानन्दः। अत्यन्तं सरलतया जगद्गुरोः रामकृष्णस्य स्तुतिः विहिता। स्तोत्रेषु एतेषु अर्थस्य प्राधान्यं दरीदृश्यते न तु शब्दस्य। स्वामिजी अद्वेततत्त्वम् अनुभूय तन्मार्गे स्वकीयं जीवनं नियुक्तवान्। अर्थात् स practical vedanta आचरितवान्। पुनश्च ऋग्वेदे यथा वागाम्भृणी आदित्यादिदेवतात्मना चराचरात्मकप्रपञ्चे भ्रमन्ती विद्यते। तस्य शक्त्या जगति सर्वे प्राणिनः श्वासप्रश्वासादिकार्यं कर्तुं पारयन्ति। तद्वत् आधुनिके युगे रामकृष्णः एव सर्वात्मना प्रपञ्चे भ्रमति। स एव शुभाशुभफलदायकः, कर्मफलदायकः, साक्षात् धर्मस्वरुपः। तस्मात् सर्वं परित्यज्य रामकृष्णं भज। तेन अस्माकं समेषां चित्तशुद्धिः भवेत्।

अभेदानन्दः संस्कृतजगति शङ्कराचार्यम् अनुसृतवान्। तस्य ग्रन्थे श्रीजयदेवः गीतगोविन्दे श्रीकृष्णस्य दशावतारं वर्णयति। मस्त्यकूर्मादिरूपेण श्रीकृष्णं चिन्तितवान्। इयमेव रीतिः अभेदानन्देन समाश्रिता। रामकृष्णमपि विविधावताररूपेण कल्पयामास अभेदानन्दः। परन्तु म्लेच्छावरताररूपेण रामकृष्णं नैव चिन्तितवान्। ततः अग्रेसरन् स खीष्टं महम्मदं शङ्करं चैतन्यं च अवताररूपेण वर्णयति। रामकृष्णः अपि स्वजीवने विविधधर्मस्य साधनां चकार। ततश्च सिद्धिलाभः कृतः।

बाल्मीकिकृतरामायणे चतुर्विंशतिसहस्रं श्लोकाः आसन्। गायत्रीमन्त्रे २४ अक्षराणि सन्ति। एवञ्च रामायणस्य प्रति एकसहस्रात्मकस्य श्लोकस्य प्रारम्भम् अक्षरम् भवति गायत्रीमन्त्रस्थम् एकैकम् अक्षरम्। इयञ्च रामायणस्य रीतिः। तामेव रीतिमनुसृत्य अभेदानन्दः श्रीश्रीरामकृष्णस्तवराजस्तोत्रं लिलेख। अपि च "ॐ नमो भगवते रामकृष्णाय" इति द्वादशाक्षरमन्त्रं परिकल्प्य तदनुरूपमस्य स्तवराजस्य रचना विहिता, एकेन एकेन अक्षरेण एकैकशः श्लोकः रचितः।

एते स्वामिनः अत्यन्तं सरलसंस्कृतभाषया अद्वैतवेदान्तस्य गूढार्थं प्रतिपादयामासुः। तत्र स्वामी ब्रह्मानन्दः चर्पटपञ्जरिकास्तोत्रस्थं भावं स्वकीयस्तोत्रे प्रतिपादितवान्। दिवारात्री चक्राकारे परिभ्रमतः वर्तेते। तथैव मनुष्याणां जीवने न किमपि स्थिरतया तिष्ठति। गच्छता कालेन माता पिता, पुत्रः, यौवनकालः, स्थावरजङ्गमम् सर्वं विनश्यति। तस्मात् सर्वं परित्यज्य भगवन्तं गोविन्दं भजतु। तथैव स्वामी ब्रह्मानन्दः अपि प्राह— सर्वं पार्थिवं परित्यज्य दीनबन्धोः शरणं गच्छतु इति।

उपंसहृतिः —

रामकृष्णपरम्परायां विद्यमानाः महाराजपादाः संस्कृतवाङ्मये बहुविधानि कार्याणि चक्रुः। तत्र रामकृष्णस्य साक्षात् शिष्यं विहाय तदुत्तरम् आगताः स्वामिपादाः अपि संस्कृते बहुविधानि कार्याणि चक्रुः। यथा— स्वामी हर्षानन्दः श्रीरामकृष्णसुप्रभातम्, श्रीरामकृष्णप्रणतिम्, श्रीशारदास्तुतिसप्तम्, श्रीविवेकानन्दप्रभातप्राञ्जलिञ्च प्रणीतवान्। पुनश्च स्वामी विरजानन्दः श्रीरामकृष्णस्तोत्रदशकम्, श्रीसारदादेवीस्तोत्रामृतमलिखत्। एते आजीवनं संस्कृतमातुः पादसेवां कुवर्न्तः संस्कृतसेवकान् वर्धयन्ति। पुनश्च सर्वजनबोधनाय अत्यन्तं सरलतया जगद्गुरोः रामकृष्णस्य, जगन्मातुः सारदादेव्याः, हिन्दुपथप्रदर्शकस्य विवेकानन्दवर्यस्य स्तुतिम् प्रणाममन्त्रान् लिलेख। संस्कृतवाङ्मये रामकृष्णपरम्परानुयोगिनां योगदानं तु अविस्मरणीयम्। पुनश्च केचन महाराजाः उपनिषद्ग्रन्थादिषु विद्यमानगूढार्थं संस्कृतेतरभाषया सुष्ठुतया प्रतिपादितम्। तथा— स्वामी जुष्टानन्दः, स्वामी भावाघनानन्दः, स्वामी तथागतानन्दः, स्वामी वीरेश्वरानन्दः, स्वामी भूतेशानन्दः, स्वामी रङ्गनाथानन्दः, स्वामी गम्भीरानन्दः प्रभृतयः। अद्यतनीयाः अपि केचन महाराजाः संस्कृतप्रचाराय निरन्तरं संस्थानेषु पाठयन्तः पुस्तकं रचयन्तः च संस्कृतमातुः सेवां विदधति। एवञ्च रामकृष्णस्य साक्षात् शिष्याणां संस्कृते अवदानमिति समुद्रवद्विशालविषयं समासेन यथामति मया प्रस्तुतमिति शिवम्।

तथ्यसूत्रम्

1.वाणी ओ रचना(६) – पृ. २६९।
2.स्तवनाञ्जलिः— पृ. ४७।
3.स्तवनाञ्जलिः— पृ. ४७।
4.स्तवनाञ्जलिः— पृ. १२३।
5.स्तवनाञ्जलिः— पृ. १२३।
6.स्तवनाञ्जलिः— पृ. १६३।
7.स्तवनाञ्जलिः—पृ. १६४।
8.स्तवनाञ्जलिः—पृ. १६५।
9.स्तवनाञ्जलिः—पृ. १६५।
10.स्तवनाञ्जलिः— पृ. १६५।
11.स्तवनाञ्जलिः— पृ. ७०।
12.स्तवनाञ्जलिः— पृ १७९।
13.स्तवनाञ्जलिः— पृ १९८।
14.स्तवनाञ्जलिः— पृ १८९।
15.स्तवानाञ्जलिः— पृ. १८७।
16.स्तवनाञ्जलिः— पृ २०३।

17.स्तवनाञ्जलिः— पृ २०३।
18.स्तवनाञ्जलिः— पृ. १६३।
19.स्तवनाञ्जलिः— पृ. १६६
20.स्तवनाञ्जलिः— पृ. १६९
21.स्तवनाञ्जलिः— पृ. १६३।
22.स्तवनाञ्जलिः— पृ. १७३।
23.स्तवनाञ्जलिः— पृ. १८९।
24.स्तवनाञ्जलिः— पृ. १८९।
25.स्तवनाञ्जलिः— पृ. १६९।
26.स्तवनाञ्जलिः— पृ. १९८।
27.स्तवनाञ्जलिः— पृ. १९९।

Bibliography

- Svāmī vivekānanda 1964. vāṇī o racanā. Kalikātā : udbodhanakāryālayaḥ
- Stavanāñjali (mūlamātra). 1980. svāmī brahmasthānanda (prakāśaka). Nāgapur : rāmakṛṣṇamaṭh.
- saṃskṛtasāhitye paścimavaṅgasyāvadān. 2013. dāś nārāyaṇa. Kalikātā : kathābhāratī.
- śrīrāmakṛṣṇa-bhaktamālikā. 1384. svāmī gambhīrānanda. Kalikātā : udbodhanakāryālaya.
- vyāsadeva. muṇḍakopaniṣat (bhāvānuvādasahita). 2012. svāmī juṣṭānanda. Kalikātā : udbodhanakāryālaya
- vyāsadeva. Śrīmadbhagavadgītā (vaṅgānuvādasahitā). 2012. svāmī raṅganāthānanda. Kalikātā : udbodhanakāryālaya.
- stavakakusumāñjali. 2015. svāmī gambhīrānanda. Kalikātā : udbodhanakāryālaya.
- vyāsadeva. muṇḍakopaniṣat (bhāvānuvādasahita). 2012. svāmī bhūteśānanda. Kalikātā : udbodhanakāryālaya.
- bādarāyaṇa. brahmasūtram(vaṅgānuvādasahita). 2010. svāmī vīreśvarānanda. Kalikātā : udbodhanakāryālaya.
- mahābhāratakathā. 2012. svāmī tathagatānanda. Kalikātā : udbodhanakāryālaya.

SUṢAMĀ : Multidisciplinary Research Journal ISSN: 3107-4529
Vol. 1, Issue-1, (Jan-Mar) 2025

समाजसंस्कारे आर्यसमाज तथा स्वामी दयानन्द सरस्वती

(samājasaṃskāre āryasamāja tathā svāmī dayānanda sarasvatī)

Sampa Sarkar
Assistant Professor
Bijoy Krishna Girls College, Howrah, West Bengal, India.
E-mail ID: ssampa915@gmail.com

Abstract: Swami Dayananda Saraswati is one of the foremost pioneers of modern India`s social reform and progressive religious thought. Emerging as a response to the impact of Western Education and Christian missionaries, Dayananda appeared to remove the social life of India from decay and unconsciousness. He launched an unprecedented nationwide purification movement to free the Hindu society of that time from all kinds of superstitions and guide them to the traditional Vedic path. Swami Dayananda Saraswati was a great revolutionary and social reformer. He established the **Arya Samāj** to convey the elevated standards and essential messages of the Vedic tradition to the times and circumstances. The **Arya Samāj** was able to bring various cultures to Indian society. He was the first to present the concept of **"Swarāj"** as **"India for Indians"**. Later, contemporary freedom fighters like Lokmanya Tilak adopted this idea. Swami Dayananda tried to revive Vedic jurisprudence. His main objective to make human life pleasant in all its forms was to prepare the knowledge prescribed in the Vedas to the entire human race. In this paper, I will discuss the contribution of Swami Dayananda Saraswati to the social reformer movement.

Keywords: Dayananda Saraswati, Swarāj, Arya Samāj, Vedic Tradition.

शोधसारः — वर्तमानकाले भारतवर्षस्य समाजसंस्कारस्य प्रगतिशीलधर्मचिन्तनस्य च अग्रणीषु अन्यतमः अस्ति स्वामी दयानन्द सरस्वती। पाश्चात्यशिक्षायाः, ईसाईप्रचारकाणां च प्रभावेन भारतस्य सामाजिकिजीवनं क्षयस्य अचेतनायाः च दूरीकर्तुं दयानन्दः प्रादुर्भूतः। तस्मिन् कालस्य हिन्दु समाजस्य सर्वविधः अन्धविश्वासेभ्यः मुक्तिं कृत्वा पारम्पारिकवैदिकमार्गे मार्गदर्शनाय तेन अपूर्वं राष्ट्रव्यापी शुद्धिकरण-आन्दोलनं कृतम्। स्वामी दयानन्द सरस्वती महान् क्रान्तिकारी समाजसंस्कारकः आसीत्। सः वैदिकपरम्परायाः उन्नतमानकां अत्यावश्यक-सन्देशान् च कालपरिस्थिति सम्वद्धान् कर्तुं आर्यसमाजस्य स्थापनां कृतवान्। आर्यसमाजः भारतीयसमाजस्य विविधानि संस्काराणि आनयितुं समर्थः अभवत्। सः एव प्रथमवारं "स्वराजः"- इति अवधारणां "भारतीयानां कृते भारतम्" – इति रूपेण प्रस्तुतवान्। अनन्तरं लोकमान्य तिलकः इत्यादयः समकालीनाः स्वातन्त्रसेनानीः एतत् विचारं स्वीकृतवन्तः। स्वामी दयानन्दः वैदिकन्यायशास्त्रस्य पुनरुत्थापनस्य प्रयासं कृतवान्। मानवजीवनं सर्वरूपेण सुखदं

कर्तुं तस्य मुख्य उद्देश्यं आसीत् वेदविहितस्य ज्ञानस्य समग्रमानवजातेः समक्षं सञ्जीकरणम्। अस्मिन् शोधपत्रे अहं स्वामी दयानन्द-सरस्वत्याः समाजसंस्कारक-आन्दोलने योगदानस्य विषये चर्चां करिष्यामि।

कूटशब्दाः — दयानन्द सरस्वती, स्वराजः, आर्य समाजः, वैदिकपरम्परा

उपोद्घातः —

स्वामी दयानन्दः सरस्वती भारतस्य धार्मिकनेता इत्यस्मात् अधिकः समाजसंस्कारः आसीत्, यः भारतीयसमाजस्य उपरि गहनं प्रभावं त्यक्तवान्। ऊनविंशः शताब्द्याः उत्तरार्धे उत्तर तथा उत्तरभारतेषू ईसाई मिशनरीणां वर्धमान-प्रभावात् हिन्दुधर्मस्य अस्तित्वस्य रक्षणार्थं पुनर्जागरण-आन्दोलनानि उत्पन्नानि। सः आर्यसमाजस्य स्थापनां कृतवान् यत् भारतीयानां धार्मिकानुभूतौ परिवर्तनम् अनयत्। सः मूर्तिपूजायाः च शून्यसंस्कारस्य विरुद्धं कृत्वा स्वमतानि अभिव्यक्तवान्। सः उक्तवान् यत् स्त्रीनां वेदपठनस्य अनुमतिः नास्ति इति मानवनिर्मितम्। सः भारतीयछात्राणां कृते समकालीन आङ्ग्लशिक्षायाः सह वेदज्ञानं च पाठयन् अद्यतनपाठ्यक्रमं प्रदातुं आङ्ग्लवैदिकविद्यालयानाम् आरम्भं कृत्वा शिक्षाव्यवस्थायाः सम्पूर्णं परिष्कारं आनयत्। यद्यपि सः कदापि प्रत्यक्षतया राजनीतिषु न प्रवृत्तः तथापि भारतस्य स्वतन्त्रसंघर्षे कतिपायानां राजनैतिकनिरीक्षणं प्रेरणास्तोत्रः आसीत्। महर्षि इति उपनाम तस्मै दत्तः, सः आधुनिकभारतस्य निर्मातृषु अन्यतमः इति मन्यते।

दयानन्द-सरस्वत्याः जीवनस्य रेखाचित्रम्—

दयानन्दस्य जन्म १८२४ तमे वर्षे काथियावारस्य मौरवी राजस्य टोनकरः नगरे रूढिवादीब्राह्मणपरिवारे अभवत्। तस्य पितुर्नाम कर्षणजी तिवारी आसीत् यः शिवमन्दिरस्य पुरोहितरूपेण कार्यं करोति स्म। दयानन्दस्य बाल्यकालस्य नाम मूलशङ्करः तिवारी आसीत्। पितुः प्रेम्णा परिचर्यायां दयानन्दः बाल्यकालात् एव वेदं-संस्कृतव्याकरणं-संस्कृतभाषायां च प्रवीणतां प्राप्तवान्। यथा जीवनस्य चत्वारि साधारणदृश्यानि दृष्ट्वा गौतमः बुद्धः अभवत्, तथा दयानन्दस्य जीवनशैली एतस्याः घटनायाः अनन्तरं परिवर्तिता। यदा सः चतुर्दशवर्षीयः आसीत् तदा सः शिवरात्रिदिने परिवारस्य अन्यैः सदस्यैः सह उपवासं कृतवान्। रात्रौ शिवपूजां कृत्वा परिवारस्य अन्यैः सदस्याः निद्रां कर्तुं प्रवृत्ता परन्तु मूलशङ्करः सजगः एव आसीत्। स ददर्श मूषकं शिवस्य नैवेद्यं भक्षयति। एतां घटनां दृष्ट्वा सः चिन्तयति एतस्य शिवस्य मूर्तिः वास्तविकः ईश्वरः भवितुं न अर्हति। यदा मूर्तिः तस्याः कृते हविं रक्षितुं न शक्नोति स्म, तदा सा कदापि सर्वं जगतम् रक्षितुं न शक्नोति स्म। सः मूर्तिपूजायाः व्यर्थतायाः विषये निश्चयं प्राप्तवान्। एतेन अनुभवेन तस्य अन्तकरणं जागरितम्। तस्य पिता तस्य स्वतन्त्रचित्ते प्रतिबन्धं स्थापयितुं विवाहद्वारा पारिवारिकजीवने सम्मिलितुं प्रयासं कृतवान्। दयानन्दः कुलजीवनस्य बन्धने प्रविष्टुं न

इच्छति स्म। १८६१ तमे वर्षे मथुरानगरे दयानन्दः स्वामी बृजानन्दस्य सम्पर्कं प्राप्तवान्। सः तस्य शिष्यं भूत्वा प्राचीनधर्मसाहित्यस्य, विविध पौराणिकपुस्तकानां, संस्कृतव्याकरणग्रन्थस्य च अध्ययनं कृतवान्। सः ज्ञानं उपलब्धिं च प्राप्तवान्। मूलशङ्करः दयानन्दसरस्वती भूत्वा गुरोः निर्देशने वेदसन्देशस्य प्रसाराय, रूढिवादी हिन्दुधर्मस्य दोषपूर्णानां परम्परानां विरुद्धं युद्धाय समर्पितवान्। स्वजीवनस्य लक्ष्यं पूर्णं कर्तुं सः १८७५ तमे वर्षे एप्रिल-मासस्य १० दिनाङ्के मुम्बइ-नगरे आर्यसमाजस्य स्थापनां कृतवान्। दयानन्दः स्वस्य जीवनम् आर्यसमाजस्य शाखानां स्थापनां च विभिन्नस्थानेषु व्यतीतवान्।

दयानन्दः सरस्वती तथा आर्यसमाजः —

ब्राह्मधर्मस्य आदर्शः कठोर एकेश्वरवादः आसीत्। ते मूर्तिपूजां न स्वीकुर्वन्ति स्म। आदर्शानाम् एकतायाः कारणात् दयानन्दः ब्रह्मसमाजस्य विषये अतीव रुचिं प्राप्य भारते सामाजिकधर्मसंस्कारकार्यं संयुक्तरूपेण कर्तुं संकल्पितवान्। बहुधा ब्रह्मसमाजस्य प्रभावात् दयानन्दः स्वस्य आन्दोलनस्य सुदृढीकरणाय १८७५ तमे वर्षे वर्तमानकालस्य मुम्बइनरे आर्यसमाज इति संस्थां स्थापितवान्। वैदिकादर्शः भूत्वा अपि ब्रह्मसमाजः पृथक् धर्मरूपेण स्थापितः। आर्यसमाजस्य जनाः सम्पूर्णतया वेदान्ताः आसीत्। भारतीयसमाजं हिन्दुधर्मं च अन्धविश्वासात् मुक्तं कृत्वा प्राचीनभारतस्य गौरवपूर्णपरम्पराः पुनः आनयितुं तेषां उद्देश्यम् आसन्। तस्मिन् समये ईसाई पुरोहितेन अपप्रचारेण हिन्दुधर्मं हीनम् इति अवगम्य अनेके हिन्दुजनाः स्वधर्मं परित्यक्तवन्तः। स्वामी दयानन्दः ईसाईजनानाम् अस्य दुरुपयोगस्य निवारणाय विविध तर्काणां व्याख्यानां च विश्लेषणं कृत्वा हिन्दुधर्मस्य श्रेष्ठतां सिद्धवान्।

आर्यसमाजस्य दशः सिद्धान्ताः —

'आर्यसमाज' इति वाकस्य अर्थः 'कुलीनाः'। आर्यसमाजे दशः सिद्धान्ताः सन्ति। यथा—

- ईश्वरः सर्वेशक्तेः ज्ञानस्य स्रोतः अस्ति।
- ईश्वरः सनातनः सत्यः सर्वगतः पवित्रः सर्वज्ञतः सर्वशक्तिमानः सृष्टेः कारणं च। स एव पूजनीय।
- वेदः सत्य ज्ञानस्य पुस्तकम् अस्ति। अत एव वेदपठनं परोपदेशनं च सर्वेषां आर्याणां परधर्मः।
- सत्यं स्वीकुर्वन् अनृतं च निराकर्तुं सदा सज्जाः भवन्तु।
- किमपि कार्यं कर्तुं पूर्वं सम्यक् रूपेण धर्माधर्मस्य विचारं करणीयम्।
- प्रत्येकं मानवं शारीरिक-सामाजिक-आध्यात्मिक विकाशाय कार्यं कर्तव्यम्।
- सर्वैः सह न्यायेन, प्रेम्ना, पुण्येन च व्यवहारः करणीयः।
- ज्ञानप्रकाशनप्रसाराय अन्धकारं दूरीकरणीयम्।

- स्वस्य उन्नतिं न तुष्टं कुर्यात् किन्तु परस्य उन्नतयेः प्रयत्नः करणीयः।
- समाजस्य हिताय स्वस्य रुचिः, व्यक्तिगतसुखानि च त्यक्तव्याः भवन्ति।

आर्यः समाजस्य सदस्यान् तीर्थयात्रा, पशुबलिदानं, मन्दिरेषु दानं, पुरोहितानुष्ठानम् इत्यादीनि कार्याणि निन्दितुम् आज्ञापयति। आर्यसमाजः न केवलं भारतीयमानसस्य आध्यात्मिकपुनर्णिर्माणार्थं कार्यं कृतवान्, अपितु विविधसामाजिकसमस्यानां निराकरणाय अपि कार्यं कृतवान्। एतेषु विधवापुनर्विवाहः, स्त्रीशिक्षा च महत्त्वपूर्णाः सन्ति। महर्षि दयानन्दः बालिकाशिक्षायाः महत्त्वस्य प्रचारं कृत्त्वा बालविवाहस्य विरोधं कृतवान्।

समाजसंस्कारे दयानन्दसरस्वती तथा आर्यसमाजः —

स्वामी दयानन्दः मन्यते यत् हिन्दुधर्मः अन्धविश्वासैः परिपूर्णः। प्रकृत हिन्दुधर्मं स्थापनाय वेदानाम् अवलम्बनं करणीयं इति उपदेशं सः दत्तवान्। सः सम्पूर्णतया भारतीयदर्शनस्य आधारेण स्वमतस्य प्रचारं कृतवान्। समाजसंस्कारे, धर्मसंस्कारे, शिक्षासंस्कारे च तस्य अवदानम् अतुलनीयम्। एतेषु विषये निम्ने वर्णितम् अस्ति—

- **समाजसंस्कारः** — विविधसामाजिकक्षत्रेषु आर्यसमाजस्य अपि भूमिका अस्ति। यथा— क) स्वामी दयानन्दः आचारस्य दश सिद्धान्तान् प्रवर्तयति स्म। ख) आर्यसमाजस्य सदस्याः बहु उत्साहेन सामाजिकदोषाणां असमानतायाः च विरुद्धे संघर्षं कृतवन्तः। ग) स्त्रीशिक्षायाः विस्तारं कृत्वा समाजे महिलानां स्थितिं स्थापयितुं तेषां विशेषः उद्देश्यः आसीत्। घ) जनमनसि आत्मसम्मानं विश्वासं च प्रवर्तयितुं प्रयतन्ते। ङ) आर्यसमाजस्य एकः महत्त्वपूर्णः कार्यक्रमः शुद्धि आन्दोलनः आसीत्। स्वामी हिन्दुधर्मान्तं निवारयितुं नाममुखी समारोहस्य आरम्भं कृतवान्। सः समाजे विधर्मीणां प्रभावं निवारयित्वा भारते "एकं राष्ट्रं एकं धर्मं" च स्थापयित्वा देशस्य एकीकरणं कर्तुम् इच्छति स्म।
- **धर्मसंस्कारः** — स्वामी दयानन्दः प्रवचनं कृतवान् यत् वेदाः ईश्वरस्य वचनं, वेदाः अमोघाः, सर्वज्ञानस्य स्त्रोतः च सन्ति। सः हिन्दुधर्मे मूर्तिपूजा-बहुदेवतादि संस्कारस्य विरोधं कृतवान्। सह वदति यत् ईश्वरस्य समीपं गन्तुं सर्वेषां अधिकारः अस्ति। अतः सः मनुष्यान् वेदम् अनुसरणं कर्तुम् उपदिशति।
- **शिक्षासंस्कारः** — आर्यसमाजः न केवलं भारतीयमानसस्य आध्यात्मिकपुनर्णिर्माणार्थं कार्यं कृतवान्, अपितु विविधसामाजिकसमस्यानां निराकरणाय अपि कार्यं कृतवान्। एतेषु विधवापुनर्विवाहः, स्त्रीशिक्षा च महत्त्वपूर्णाः सन्ति। महर्षि दयानन्दः बालिकाशिक्षायाः महत्त्वस्य प्रचारं कृत्त्वा बालविवाहस्य विरोधं कृतवान्। स्वामी दयानन्दस्य अननुगामिनः पश्चात् पाश्चात्य-शिक्षाप्रसाराय अनेकानि विद्यालयानि महाविद्यालयानि च स्थापितवन्तः। तेषाम् उपक्रमेण लाहोर-नगरे दयानन्द-आङ्गल-वैदिक-महाविद्यालयस्य स्थापना अभवत्।

दयानन्द-सरस्वत्याः अवदानम्—

दयानन्दः धर्मान्तरितानां हिन्दुनां स्वधर्मं प्रति आनेतुं, विपक्षिणां हिन्दुधर्मे परिणतुं च शुद्धि-आन्दोलनस्य आरम्भं कृतवान्। फलस्वरूपं यथा सः हिन्दुसमाजं विविधान् अन्धविश्वासात् मुक्तं कर्तुं समर्थः अभवत् तथा च अनेके अहिन्दुधर्मे परिणमयितवान्। चिन्ता-विचार-कर्मणि दयानन्दः राजा राममोहन-रायस्य योग्यः उत्तराधिकारी आसीत्।

भारते प्रचलितानां जातिव्यवस्था, बहुविवाहः, बालविवाहः, सतीदाहः, मूर्तिपूजा, पुरोहितव्यवस्था इत्यादयः तत्कालीनहिन्दुसमाजस्य सर्वविधस्य अन्धविश्वासस्य सः दृढतया निर्भरतया च विरोधं कृतवान्।

दयानन्दः सत्यस्य न्यायस्य च उपासकः आसीत्। सत्यनिष्ठः एव मनुष्यस्य उत्तमः धर्मः इति सः मन्यते। सः प्रचारति स्म यत् सत्यस्य विजयः अनिवार्यः अस्ति, असत्यं कदापि विजयं न प्राप्नुयात्।

दयानन्दः भारतीयराष्ट्रवादस्य प्रमुखेषु प्रतिपादकेषु अन्यतमः असीत्। दयानन्दः पराधीनभारतस्य अन्धकारप्रकरणे प्रकाशदीपरूपेन प्रादुर्भूतः। तस्य व्यक्तित्वस्य प्रज्ञायाः प्रतिभायाः च प्रकाशः दूरं दूरं प्रसृत्य मार्गदरशकस्य भूमिका निर्वहति स्म।

स्वामी दयानन्दः आधुनिकः आङ्ग्लशिक्षायाः प्राचीनिन्दुशास्त्रैः सह संयोजनेन आदर्शशिक्षव्यवस्थां प्रवर्तयिततुम् इच्छति स्म। एतदर्थं सः भारतस्य विभिन्नेषु नगरेषु अनेकानि विद्यालयानि महाविद्यालयानि च स्थापितवान्। वर्तमानकालपर्यन्तं ताः शैक्षणिकसंस्थाः तस्य आदर्शानां अनुसरणं कृत्वा आधुनिकशिक्षायाः प्रसारणाय समर्पिताः सन्ति।

उपसंहारः —

सम्प्रति आर्यसमाजः न केवलं भारते अपितु अमेरिका, कनाडा, ब्रितेन, युगाण्डा, दक्षिण आफ्रिका, सिङ्गापुर, मायानमार इत्यादिषु देशेषु अपि स्वस्य कार्यकलापं प्रसारितवान् अस्ति। महर्षि दयानन्दः आर्यसमाजः च भारतस्य स्वातन्त्र्यसङ्घर्षे भागं न गृहीतवन्तः, परन्तु बहुनां स्वातन्त्र्यसेनानीनां जीवने तस्य उपदेशस्य प्रभावः आसीत्। दयानन्दसरस्वतीना स्थापितः आर्यसमाजः पाश्चात्यशिक्षां परित्यज्य केवलं वेदानाम् आश्रित्य हिन्दुसमाजस्य धर्मस्य च उत्थानम् अकोरत्। अन्ततः आर्यसमाजस्य एतत् आन्दोलनं राजनैतिकरूपं गृहीतवान्।

Bibliography

- "Swami Dayananda Saraswati: A study of his life and work", 1987
- "Swami Dayananda Saraswati through non-Arya Samajist eyes", 1990
- Singh, Kuldip. "Dayananda Saraswati's Educational Philosophy, Social and Political Ideas", 2015
- The autobiography of Dayananda Saraswati, 1987
- Chhaju Singh, Bawa. "The life and teachings of Dayananda Saraswati", 1903

SUṢAMĀ : Multidisciplinary Research Journal ISSN: 3107-4529
Vol. 1, Issue-1, (Jan-Mar) 2025

शब्दार्थरत्नदिशा पदतत्त्वविमर्शः

(śabdārtharatnadiśā padatattvavimarśaḥ)

Dr. Pintu Raul
State Aided College Teacher,
Dept. of Sanskrit, Sitananda College
Purba Medinipur, West Bengal, India.
E-mail: raulpintu@gmail.com

Abstract: Based on the Padakanda of Taranath Tarkavachaspati's *Shabdartharatna*, this research paper discusses the nature of words (*padatattva*). The *Shabdartharatna* has two chapters: the Vakyakanda and the Padakanda. In this paper, I have first demonstrated the connection between the Padakanda and the Vakyakanda, then discussed topics such as the origin of letters, the nature of words, the types of words, a proper discussion of their types, and the opinions of scholars on the distinctions among words. Furthermore, a significant discussion has been included on the topic of *karmapravachaniya* as per Panini's *sutras*, the question of whether *nipatas* (indeclinables) and *upasargas* (prefixes) are denotative (*dyotaka*) or significative (*vachaka*), the flaws and arguments in the significativeness of *nipatas*, and the views of Bhartrhari on whether *nipatas* and *upasargas* are denotative or significative.

Keywords: Karmapravacanīyam, Padam, Nipātaḥ, Upasargāḥ.

सारांशः— तारानाथतर्कवाचस्पतेः शब्दार्थरत्नस्य पदकाण्डम् अवलम्व्य पदतत्त्वम् आलोच्यते। शब्दार्थरत्ने द्वे काण्डे भवतः— वाक्यकाण्डं पदकाण्डञ्चेति। अस्मिन् सन्दर्भे वाक्यकाण्डेन सह पदकाण्डस्य सङ्गतिः कथम् इति प्रदर्शनपूर्वकं वर्णानामुत्पत्तिः, पदस्य स्वरूपं, पदस्य भेदाः, तेषां भेदानां यथोपयुक्तमालोचनं, पदभेदविषये पण्डितानां मतम् इति विषयाः मया उपस्थापिताः। अपि च प्रसङ्गात् पाणिनीयसूत्रैः कर्मप्रवचनीयविषयस्य विशिष्टम् आलोचनं, निपातोपसर्गाः द्योतकाः वाचकाः वा इति विषयः, निपातानां वाचकत्वे दोषाः युक्तयश्च, भर्त्तृहरिमते निपातोपसर्गाः द्योतकाः वाचकाः वा इत्यादिभिः विषयैः सह तत्तद्विषयेषु निष्कर्षोऽर्थः अपि मया समुपस्थापितः।

कूटशब्दाः — कर्मप्रवचनीयम्, पदम्, निपातः, उपसर्गाः।

वाक्यकाण्डेन सह पदकाण्डस्य सङ्गतिविवेचनम्—

श्रीमता तारानाथ-तर्कवाचस्पतिना प्रणीतः शब्दार्थरत्नमित्याख्यग्रन्थः। अस्मिन् ग्रन्थे द्वे काण्डे विद्येते वाक्यकाण्डपदकाण्डभेदात्। वाक्यकाण्डेऽस्मिन् आदौ व्याकरणं नाम

शब्दानुशासनम् इत्युक्तमस्ति। ततः शब्दानां साधुत्वं, "शब्दो हि नाम पृथिव्यादिभूतचतुष्टयक्रियाजन्योऽवकाशोत्पन्नो द्रव्याश्रितो गुणविशेषः"[1] इत्येवं प्रतिपादितम्। अनन्तरं वर्णोत्पत्तिप्रकारप्रदर्शनेन सह "वर्णसमुदायात्मकं सुप्तिङन्तरूपं पदं पदकदम्बात्मकञ्च परस्परसाकाङ्क्षं क्रियाप्रधानं वाक्यम्"[2] इति सिद्धान्तरूपं वाक्यलक्षणम् उपस्थापितमस्ति। अस्मिन् वाक्यलक्षणे "पदकदम्बात्मकम्"[3] इत्युक्ते सति तस्य पदस्य किं स्वरूपम्? तस्य च पदस्य कति भेदाः? इत्यादयः प्रश्नाः समुदिताः। एतेषां प्रश्नानां समाधानाय पदकाण्डमिदं प्रारभ्यते तर्कवाचस्पतिना।

वर्णोत्पत्तिविवेचनम्—

कथञ्च तेषां वर्ण-पद-वाक्यानां पारस्परिकसम्बन्धः तदधुना विविच्यते। शब्दनित्यत्ववादिनः मीमांसकाः ब्रुवते– अर्कः, अश्वः इत्यादीनां पदानां भेदेऽपि तेषाम् अकारादिवर्णानाम् एकत्वन्तु तिष्ठति एव, स एव अयम् अकारः इति प्रतीतेः। तदुक्तं महाभाष्ये– "अइउण्"[4] इति सूत्रव्याख्यावसरे "एकत्वादकारस्य सिद्धम्"[5] । वर्णाः एव पदं वाक्यञ्च इत्यतः वर्णानाम् एकत्वात् तद्रूपाणां वाक्यानाञ्च एकत्वं सिद्धम्। तदुक्तं हरिणा–

"पदभेदेऽपि वर्णानामेकत्वं न निवर्तते।
वाक्येषु पदमेकं च भिन्नेष्वप्युपलभ्यते" ॥[6] इति।
"न वर्णव्यतिरेकेण पदमन्यच्च विद्यते।
वाक्यं वर्णपदाभ्यां च व्यतिरिक्तं न किञ्चन" ॥[7] इति।

एतेन मीमांसकनये वर्णपदयोः अभेदः सम्बन्धः अवबोध्यते। किन्तु एतन्मतं न सहन्ते वैयाकरणाः। एतेषां नये तु ऋकारौकारादिषु वर्णेषु प्रतीयमानाः अपि अवयवसदृशाः रेफ-अकार-उकाराः न विद्यन्ते। एवं पदभेदेऽपि प्रतीयमानाः वर्णाः अपि न विद्यन्ते। एवं वाक्यात् पदानामपि पृथक् सत्ता नास्ति। एवञ्च वाक्ये प्रतीयमानानि पदानि, पदे प्रतीयमानाः वर्णाश्च न सन्ति। यद्यपि निरवयवं वाक्यं सत्यं, तथापि व्याकरणशास्त्रे पारमार्थिकदृष्ट्या एकत्वानेकत्वव्यवहारः सम्भवति। यथा महाभाष्यकारः सरूपसूत्रभाष्ये प्राह– "एकश्च शब्दः बह्वर्थोऽक्षाः पादाः माषा"[8] इति। एवं वर्णास्तित्वपक्षे वाक्यात्मिका वाक् पदेषु विभज्यते, पदं च वर्णेषु प्रविभज्यते। अतः वर्णानाम् उत्पत्तिः आदौ निरूप्यते। सोदीर्णः वायुः मूर्ध्नि अभिहतः आस्ये आपद्य वर्णान् जनयति। तेषां वर्णानां पञ्चधा विभागः कृतः वर्तते स्वर-काल-स्थान-प्रयन्त-अनुप्रदानभेदात्। पाणिनीयशिक्षायां वर्णाः त्रिषष्टिः चतुःषष्टिः वा इति शम्भुमते दर्शिताः। तथोक्तं–

"स्वरा विंशतिरेकश्च स्पर्शानां पञ्चविंशतिः।
यादयश्च स्मृता ह्यष्टौ चत्वारश्च यमाः स्मृताः" ॥[9] इति।
"अनुस्वारौ विसर्गश्च कᳪपौ चापि पराश्रितौ।
दुःस्पृष्टश्चेति विज्ञेयो ऌकारः प्लुत एव च" ॥[10] इति।

अयमर्थः ह्रस्वदीर्घप्लुतभेदात् अ इ उ ऋ इत्येतेषां द्वादश भेदाः सन्ति– अ, आ, आ३, इ, ई, ई३, उ, ऊ, ऊ३, ऋ, ॠ, ॠ३। लृकारस्य एकः भेदः। ह्रस्वाभावात् दीर्घप्लुतभेदात् ए ऐ ओ औ इत्येतेषाम् अष्टौ भेदाः सन्ति– ए, ए३, ओ, ओ३, ऐ, ऐ३, औ, औ३। एतेषां वर्णानां सम्मेलनेन एकविंशतिः स्वरवर्णाः सञ्जाताः। स्पर्शवर्णास्तु पञ्चविंशतिः कादयो मावसानाः– क्, ख्, ग्, घ्, ङ्, च्, छ्, ज्, झ्, ञ्, ट्, ठ्, ड्, ढ्, ण्, त्, थ्, द्, ध्, न्, प्, फ्, ब्, भ्, म्। यादयो हान्ता अष्टौ वर्णाः सन्ति– य्, र्, ल्, व्, श्, ष्, स्, ह्। यमाः चत्वारः वर्णाः– १. अघोषाल्पप्राणाः (क्, च्, ट्, त्, प्), २. अघोषमहाप्राणाः (ख्, छ्, ठ्, थ्, फ्), ३. सघोषाल्पप्राणाः (ग्, ज्, ड्, द्, ब्), ४. सघोषमहाप्राणाः (घ्, झ्, ध्, ढ्, भ्)। "वर्गेष्वाद्यानां चतुर्णां पञ्चमे परे मध्ये यमो नाम पूर्वसदृशो वर्णः प्रातिशाख्ये प्रसिद्धः। पलिक्क्नी, चख्ख्नतुः, अग्घ्नः, घ्नन्तीत्यत्र क्रमेण कखगघेभ्यः परे तत्सदृशाः एव यमाः"[11]। अनुस्वारादयः चत्वारः वर्णाः। लृकारस्य स्वरत्वयलत्वोभयधर्मसमावेशात् द्विविधे भेदे सति त्रिषष्टिः वर्णाः, एवञ्च लृकारस्य प्लुतत्वे सति चतुःषष्टिः वर्णाः सम्भवन्ति।

एतेषां वर्णानाम् उत्पत्तिस्थानानि आभ्यन्तरबाह्यप्रयत्नभेदाः च वर्तन्ते। तच्च समीचीनतया वर्ण्यते कौमुदीकारेण– "अकुहविसर्जनीयानां कण्ठः"। अत्र 'अ' इत्यस्य अष्टादश भेदाः एव गृह्यन्ते। कु इति कादिपञ्चकात्मकः कवर्गः। विसर्जनीयशब्दः विसर्गपर्यायवाची। अकारस्य, कवर्गस्य, हकारस्य विसर्जनीयस्य च उच्चारणस्य स्थानं कण्ठ इत्यर्थः। "इचुयशानां तालु"। तालु नाम काकुदम्। अत्र 'इ' इत्यस्य अष्टादश भेदाः ग्राह्याः। 'चु' इति चवर्गः। इकारस्य, चवर्गस्य, यकारशकारयोः चोच्चारणस्य स्थानं तालु इत्यर्थः। "ऋटुरषाणां मूर्धा"। ऋ इत्यस्य अष्टादश भेदाः गृह्यन्ते। 'ऋ' इत्यस्य 'आ' इति प्रथमैकवचनान्तम्। टु इति टवर्गः। ऋकारस्य, टवर्गस्य, रेफषकारयोः चोच्चारणस्य स्थानं मूर्धा इत्यर्थः। "लृतुलसानां दन्ताः"। लृकारस्य द्वादश भेदाः ग्राह्याः। लृ इत्यस्यापि आ इति प्रथमैकवचनान्तम्। तु इति तवर्गः। अत्र दन्तशब्देन दन्तमूलप्रदेशः बोध्यः। लृकारस्य, तवर्गस्य, लकारसकारयोः चोच्चारणस्य स्थानं दन्ताः इत्यर्थः। "उपूपध्मानीयानामोष्ठौ"। उ इत्यस्य अष्टादश भेदाः ग्राह्याः। पु इति पवर्गः। उकारस्य पवर्गस्य उपध्मानीयस्य चोच्चारणस्य स्थानम् ओष्ठौ इत्यर्थः। "ञमङणनानां नासिका च"। ञमङणनानाम् उच्चारणं स्थानं नासिका इत्यर्थः। चकारेण अत्र स्वस्ववर्गीयस्थानसमुच्चयः अस्ति। "एदैतोः कण्डतालु"। एच्च ऐच्च एदैतौ। असंदेहार्थं तपरकरणं, न तु "तपरस्तत्कालस्य"[12] इत्यनेन सूत्रेण तत्कालमात्रग्रहणार्थम्। अतः अत्र प्लुतयोः अपि संग्रहः भवति। "औदौतोः कण्ठोष्ठम्"। ओच्च औच्च ओदौतौ। अत्रापि तपरकरणम् असंदेहार्थमेव। वकारस्य दन्तोष्ठं, जिह्वामूलीयस्य जिह्वामूलं, नासिकानुस्वारस्य। इति वर्णानाम् उच्चारणस्थनानि वर्तन्ते। एतैः स्थानैः वर्णाः उच्चार्यन्ते।

वर्णानां प्रयत्नभेदाः अपि वर्तन्ते। प्रकृष्टो यत्नः प्रयत्नः। स च प्रयत्नः द्विविधः आभ्यन्तरबाह्यभेदात्। वर्णोच्चारणात् पूर्वं मुखाभ्यन्तरे यः यत्नः (चेष्टा) सः आभ्यन्तरप्रयत्नः।

आभ्यन्तरप्रयत्नस्तु चतुर्विधः स्पृष्ट-ईषत्स्पृष्ट-विवृत-संवृतभेदात् दीक्षितमतेन। स्पर्शवर्णानाम् आभ्यन्तरप्रयत्नः स्पृष्टम्। कवर्णात् मवर्णपर्यन्तं सर्वे वर्णाः स्पर्शवर्णाः। अन्तःस्थवर्णानाम् आभ्यन्तरप्रयत्नः ईषत्स्पृष्टम्। य, र, ल, व् इति चत्वारः वर्णाः अन्तःस्थवर्णाः। स्वरवर्णाम् ऊष्मवर्णानां च आभ्यन्तरप्रयत्नः विवृतम्। स्वरास्तु अ, इ, उ, ऋ, ऌ, ए, ओ, ऐ, औ इति वर्णाः। श, ष, स, ह् इति चत्वारः वर्णाः ऊष्मवर्णाः इति उच्यन्ते। ह्रस्वस्य अवर्णस्य प्रयोगे आभ्यन्तरप्रयत्नः संवृतम्। यथा– "रामः, कृष्णः इत्यादिशब्दानां प्रयोगे क्रियमाणे एव ह्रस्वस्य अवर्णस्य संवृतत्वम्"[13]। शास्त्रीयकार्यप्रवृत्तिसमये ह्रस्वस्य अवर्णस्य आभ्यन्तरप्रयत्नः विवृतम्। "अ अ" (पा. सू. ८-४-६८) इति सूत्रे भट्टोजिदीक्षित आह– "विवृतम् अनूद्य संवृतोऽनेन विधीयते"[14] इति। लुप्तषष्ठीकस्य प्रथमपदस्य अ-इत्यस्य आभ्यन्तरप्रयत्नः विवृतम्। लुप्तप्रथमाकस्य द्वितीयपदस्य अ-इत्यस्य आभ्यन्तरप्रयत्नः संवृतम्। शिक्षावचनसिद्धं स्वाभाविकं संवृतत्वम् अनूद्य वर्णसमाम्नाये विवृतत्वेन उपदिष्टस्य अवर्णस्य संवृतः अवर्णः भवति।

वर्णस्य मुखात् बहिरागमनसमये या चेष्टा भवति सः तु बाह्यप्रयत्नः इति कथ्यते। बाह्यप्रयत्नः एकादशविधः। तथा हि– विवारः, संवारः, श्वासः, नादः, घोषः, अघोषः, अल्पप्राणः, महाप्राणः, उदात्तः, अनुदात्तः, स्वरितः चेति। वर्णोच्चारणकाले मुखोद्घाटनं विवारः। वर्णानामुच्चारणकाले मुखस्य संकोचनं (अल्पमुद्घाटनम्) संवारः। येषां वर्णानामुच्चारणकाले मुखात् अधिकवायुः निर्गच्छति तत्र श्वासप्रयत्नः कथ्यते। मधुरः ध्वनिः नादः। वर्णोच्चारणकाले गुञ्जनं घोषः। गुञ्जनस्य अभावः अघोषः। वर्णोच्चारणकाले प्राणवायोः अल्पप्रयोगः अल्पप्राणः। वर्णोच्चारणकाले प्राणवायोः अधिकप्रयोगः महाप्राणः। तालवादिषु समभागेषु स्थानेषु ऊर्ध्वभागैः उच्चारणम् उदात्तः, निम्नभागैः उच्चारणम् अनुदात्तः, एवञ्च समभागैः उच्चारणं स्वरितः। केषां वर्णानां के बाह्यप्रयत्नाः भवन्तीति विषये भट्टोजिदीक्षितेन श्लोकद्वयम् उपस्थापितम्–

"खयां यमाः खयःऽकऽपौ विसर्गः शर एव च।
एते श्वासानुप्रदाना अघोषाश्च विवृण्वते॥
कण्ठमन्ये तु घोषाः स्युः संवृता नादभागिनः।
अयुग्मा वर्गयमगा यणश्चाल्पासवः स्मृताः"॥[15] इति।

खयः अर्थात् वर्गाणां प्रथमद्वितीयवर्णाः, तथा तेषामेव यमवर्णाः, जिह्वामूलीयोपध्मानीयौ, विसर्गः, शषसाः इत्येतेषां बाह्यप्रयत्नः विवारः, श्वासः अघोषश्च भवति। वर्गाणां तृतीयचतुर्थपञ्चमवर्णाः, तृतीयचतुर्थयमौ, हयवरलाः इत्येतेषां बाह्यप्रयत्नः संवारः, नादः घोषश्च भवति। वर्गाणां प्रथमतृतीयपञ्चमवर्णाः, प्रथमतृतीययमौ, अन्तःस्थवर्णाः (य, र, ल, व), स्वरवर्णाश्चच अल्पप्राणाः। वर्गाणां द्वितीयचतुर्थवर्णाः शल्-प्रत्याहारस्थवर्णाश्च महाप्राणाः भवन्ति। स्वरवर्णास्तु उदात्तानुदात्तस्वरिताः।

पदस्वरूपविवेचनम्—

सम्प्रति पदस्वरूपम् आलोच्यते–

"न सोऽस्ति प्रत्ययो लोके यः शब्दानुगमादृते।
अनुविद्धमिव ज्ञानं सर्वं शब्देन भासते" ॥[16] इति।

अतः ज्ञानस्य अर्थबोधस्य वा कारणं शब्दः पदं वा। परन्तु तस्य पदस्य किं लक्षणं किं स्वरूपं वा इति आशङ्का जायते। तदा उच्यते "पद्यते ज्ञायते अनेन इति व्युत्पत्त्या पदशब्दः अर्थावबोधकशब्दमात्रपरः बोध्यः"[17] इति। तेन "अर्थबोधकः प्रयोगार्हवर्णसमुदायः पदम्"[18] इति। पुनः पदस्य पारिभाषिकलक्षणं विद्यते "सुप्तिङन्तं पदम्" (पा. सू. १-४-१४) इति। न्यायमते तु "शक्तं पदम्"[19] इत्युच्यते। साहित्यकाराणां मते "वर्णाः पदम्"[20] इति। शब्दकौस्तुभग्रन्थानुसारं पदस्य स्थितिः एवमस्ति यत्, आधारात् आधेयः भिन्नः अस्ति। यथा– कपाले घटोऽस्ति इत्यत्र कपालः आधारः किञ्च घटः आधेयः, अत्र तु कपालात् घटः भिन्नः अस्त्येव, तथैव "वर्णमालायां पदम्"[21] इति प्रतीतेः वर्णमालायाः अधिकरणत्वमस्ति किञ्च पदस्य आधेयत्वम् अस्ति। अतः वर्णसमूहात् पदं भिन्नमेव। पदविषये वाक्यपदीयकारस्य आशयोऽस्ति "प्रकृतिप्रत्ययसमुदायः[22] पदम्" इति। प्रकृतिप्रत्ययसमुदायः पदम् इति श्रवणात् परं प्रकृतिप्रत्ययोः स्वरूपमपि ज्ञातव्यमस्ति। प्रकृतिः इत्युक्ते "अर्थावबोधहेतुः प्रत्ययविधानावधिभूतः शब्दविशेषः"[23] इति। अवधित्वं नाम पूर्वापरत्वरूपं बोध्यम्। तेन अर्थः जायते– प्रकृतिः सा स्यात्, या अर्थबोधस्य हेतुः, या च प्रत्ययात् पूर्वं प्रयुज्यते किञ्च शब्दविशेषः अपि। प्रकृतिं लक्षयितुं श्रीमज्जगदीशतर्कालङ्कारः आह–

"स्वेतरार्थानवच्छिन्नयत्स्वार्थस्यावबोधने।
यच्छब्दनिश्चयो हेतुः प्रकृतिः सा तदर्थिका" ॥[24] इति।

अर्थात् यच्छब्दस्य निश्चयो स्वभिन्नार्थासम्बद्धस्य स्वकीयार्थस्य बोधं प्रति कारणं स शब्दः तदर्थे प्रकृतिः। यथा पटमित्यादौ पटादिशब्दः सुबर्थकर्मकत्वाद्यंशे स्वार्थस्य वस्त्रादेः बोधजनकः। एवञ्च भवतीत्यादौ भूप्रभृतिधातुः कर्तृत्वादौ स्वार्थस्य जननादेर्बोधकः इत्यर्थः। तथा चोक्तं शब्दशक्तिप्रकाशिकायां "स्वेतरशब्दार्थविशेषितस्य यादृशस्वार्थस्य अन्वयबोधं प्रति स्वाव्यवहितोत्तरत्वसंसर्गेण यादृशशब्दवत्तायाः निश्चय एव हेतुस्तादृशशब्दस्तथाविधार्थे प्रकृतिः। पटभूप्रभृतयो हि शब्दाः स्वोत्तरविभक्त्याद्यंशे निश्चिता एव स्वोपस्थाप्यस्य वसनजननादेरन्वयः प्रत्ययार्थे कर्मत्वकर्तृत्वादौ बोधयन्ति न त्वन्यथा"[25] इति।

प्रत्ययः इत्युक्ते "प्रकृतिमवधीकृत्य विधीयमानः स्वार्थबोधकः शब्दविशेषः"[26] इति। अर्थात् यः प्रकृतिम् अवधीकृत्य विधीयमानः, आत्मनः अर्थस्य बोधकः किञ्च शब्दविशेषोऽपि सः प्रत्ययः। प्रत्ययं लक्षयितुम् आचार्यजगदीशेन प्रोक्तं–

"इतरार्थानवच्छिन्ने स्वार्थे यो बोधनाक्षमः।
तिङर्थस्य निभाद्यन्यः स वा प्रत्यय उच्यते" ॥[27] इति।

अर्थात् स्वेतरार्थाविशेषितस्वार्थबोधजनकस्वरूपयोग्यत्वाभाववान् निपाताद्य-तिरिक्तः शब्दः प्रत्ययः इत्यर्थः। तथा च शब्दशक्तिप्रकाशिकायां "यः शब्दः शब्दान्तरार्थविशेषिते यादृशस्वार्थे धर्मिणि तिङर्थस्यान्वयबोधने स्वरूपायोग्यः, स वा निभादिशब्देभ्यो भिन्नस्तादृशार्थे प्रत्ययः इत्यर्थः। 'चैत्रोऽस्ति' इत्यादौ अर्थान्तरानवच्छिन्ने स्वार्थे नाम्नां तिङर्थान्वयबोधकत्वम्। एवं 'यजेत, स्थीयते' इत्यादौ यजादिधातूनाम्। 'पचति' इत्यादौ तिङां 'पाचकोऽस्ति' इत्यादौ कृतां 'काश्यपिरस्ति' इत्यादौ च तद्धितानां प्रकृत्यर्थावच्छिन्न एव स्वार्थे कृत्यादौ तिङर्थस्य वर्त्तमानत्वादेर्बोधकत्वं न तु तदनवच्छिन्न इति तेषु नाप्रसङ्गः"[28] इति।

वाक्यपदीयकारेणापि उक्तं–

"यः शब्दः स्वेतरस्यार्थे स्वार्थस्यान्वयबोधने।
यदपेक्षस्तयोः पूर्वा प्रकृतिः प्रत्ययः परः"॥[29] इति।

पुनः प्रकृतिः द्विविधा नामधातुभेदात्। एवञ्च सुप् तिङ् चेति प्रत्ययः द्विविधः। एतेषां तु विवरणं परेषु अध्यायेषु आलोचयिष्यते।

पदभेदविवेचनम्—

पदस्य भेदविषये विदुषाम् अनिर्णीतः विवादः दृश्यते। कैश्चन आचार्यैः पदं द्विविधम् इति उक्तम्। अन्यैः कैश्चित् आचार्यैः चतुर्विधं पदम् इति स्वीकृतम्। अपरैश्च पञ्चधापदम् इति समाख्यातम्। एवञ्च वाक्येभ्यः अपोद्धृते पदविषये आचार्याणां मतत्रयम् अवलोक्यते। अयं मतभेदः भर्त्तृहरिणा कारिकया उपस्थापितः–

"द्विधा कैश्चिद् पदं भिन्नं चतुर्धा पञ्चधापि वा।
अपोद्धृत्यैव वाक्येभ्यः प्रकृतिप्रत्ययादिवत्"॥[30] इति।

अर्थात् यथा पदे प्रकृतिप्रत्ययोः भेदः कल्पितः, तथैव वाक्ये अपि कैश्चित् आचार्यैः पदं द्विविधं, चतुर्विधं, पञ्चविधं वेति भेदः कल्पितः। तच्च कथमिति अधः आलोच्यते–

पदं द्विविधम्—

कैश्चित् पदं द्विविधम् इत्युक्तम्। वाक्यपदीयं व्याचक्षाणः आचार्यः हेलाराजः वाक्यात् पदानाम् अपोद्धारं द्विविधं प्रत्यपादयत्। प्रथमं तावत्– नामरूपं पदम्, द्वितीयं तावत् आख्यातरूपं पदम्। उक्तञ्च–

"पदापोद्धारो द्विविधः नामाख्यातरूपः प्राथमकल्पिकः।
शक्तिशक्तिमतोरभेदात् कारकात्मा सिद्धरूपोंऽशः"॥[31] इति।

अनयोः एव नामाख्यातयोः अन्येषां स्वीकृतानां पदानाम् अन्तर्भावः सम्भवति। अत्र नामपदेन सुपां प्रकृतिः प्रातिपदिकं विवक्षितम्, आख्यातपदेन च क्रियाप्रधानं पदम् अभिप्रेतम् अस्ति।

पदं चतुर्विधम्—

तात्त्विकदृष्ट्या पदं द्विविधमेव अस्ति। तथापि अर्थगतं भेदम् अधिकृत्य व्यवहारिकदृष्ट्या कैश्चित् विद्वद्भिः पदस्य चातुर्विध्यं कल्पितमस्ति। पदचतुष्टयस्य उल्लेखः दृश्यते सर्वाद्यम् ऋक्संहितायां–

"चत्वारि वाक् परिमिता पदानि, तानि विदुर्ब्राह्मणा ये मनीषिणः।
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति"॥[32] इति।

यास्कमते सर्वाणि अपि पदजातानि चतुर्षु पदभेदेषु प्रविभक्ताः सन्ति। तानि च पदजातानि– १.नाम, २.आख्यातम्, ३.उपसर्गः, ४.निपातश्च इति वर्तन्ते। "चत्वारि वाक् परिमिता पदानि" इति ऋचं व्याचक्षाणः यास्काचार्यः पदचतुष्टयं वैयाकरणाभिमतम् इति समसूचयत्– "नामाख्याते चोपसर्गनिपाताश्चेति"[33] इति। पाणिनीयं तन्त्रं भाषमाणः पतञ्जलिराचार्यः अपि व्याकरणाध्ययनप्रयोजनप्रतिपादनावसरे उद्धृताम् ऋचं व्याचक्षाणः पदजातानि पर्यगणयत्। ऋक्प्रातिशाख्यं भाषमाणः उवटः पदानां विभागचतुष्टयमेव स्वीकरोति।

पदं पञ्चविधम्—

केचन मन्यन्ते पदं पञ्चविधम्। तथा च कर्मप्रवचनीयमपि पदं भवति इति स्वीकृत्य नामाख्यातोपसर्गनिपातैः सह अस्य कर्मप्रवचनीयस्य योगेन पञ्चविधं पदम् इत्युक्तम्। आचार्यः भर्त्तृहरिः पदविषयकमतभेदनिरूपणसन्दर्भे एतत् मतम् अपि निर्दिदेश।

भगवतः पाणिनेः पदभेदविषये यत् मतमस्ति, तत् बोद्धुम् आदौ एव एतेषां पदजातानां स्वरूपं ज्ञातव्यं भवति। सम्प्रति एकैकम् आलोच्यते–

नामाख्यातविवेचनम्—

व्याकरणे नामाख्यातयोः महत्त्वपूर्णं स्थानम् अस्ति। वाक्यस्य प्राथमकल्पिको विभागो नामाख्यातरूपेणैव क्रियते। यास्काचार्यः नामाख्यातयोः स्वरूपमित्थं समाचष्ट–

"भावप्रधानमाख्यातं सत्त्वप्रधानानि नामानि"[34] इति, धातोरर्थद्वयं स्वीकृतं वैयाकरणैः १.फलम्, २.व्यापारश्च। तत्र फलं प्रति व्यापारस्य प्राधान्यं भवति। तथा हि वैयाकरणभूषणसारे उक्तं–

"फलव्यापारयोः धातुराश्रये तु तिङः स्मृताः।
फले प्रधानं व्यापारस्तिङर्थस्तु विशेषणम्"॥[35] इति।

व्यापार एव अत्र भावपदेन यास्कस्य अभिप्रेतोऽस्ति। सर्वत्रैव धातुप्रयोगस्थले अर्थद्वयमेतत् सुस्पष्टं प्रतीयते। पचतीत्युक्ते दर्विसंघट्टनफूत्कारादिरूपः कर्तृनिष्ठः व्यापारः प्रतीयते, स्थाल्यां प्रस्तारितं पक्वौदनरूपं तण्डुलनिष्ठं फलमपि ज्ञायते। अत एव व्यापाराश्रयः कर्ता, फलाश्रयश्च कर्मेति व्यवह्रियते।

धातुश्च कृत्प्रत्ययेन युक्तो नाम इत्युच्यते। पाणिनिना प्रातिपदिकशब्देन[36] नामपदं व्यवहृतम्। यास्को द्रव्यं सत्त्वपदेन स्मरन् सत्त्वप्रधानार्थकं नामपदम् अभाषत। भर्त्तृहरिणा आख्यातं नाम च तात्त्विकदृष्ट्या विचारितं--

"प्राप्तक्रमा विशेषेषु क्रिया सैवाभिधीयते।
क्रमरूपस्य संहारे तत् सत्त्वमभिधीयते" ॥[37] इति।

भर्त्तृहरिमते वाग्रूपा महासत्ता प्राप्तक्रमा सती क्रिया भवति। या च अस्माभिराख्यातपदेन व्यवह्रियते। प्राप्तक्रमा च इयं महासत्ता क्वचित् संहृता सती सत्त्वपदाभिधानं लभते। क्रियासामान्यमेव गतौ प्राप्तक्रमं सद् गच्छति इति उच्यते, पचौ च पचति इति उच्यते। प्राप्तक्रमं क्रियासामान्यमेव क्वचित् संहृतं सन्नामपदेन उच्यते। यथा-- गौः, पाचकः इत्यादयः। नामाख्यातयोः अयं तात्त्विकः भेदः भर्त्तृहरिणा इत्थं प्रदर्शितः--

"आख्यातशब्दैरर्थोऽसावेवंभूतोऽभिधीयते।
नामशब्दाः प्रवर्तन्ते संहरन्त इव क्रमाः" ॥[38] इति।

हेलाराजो भर्त्तृहरेः इदम् एव मतम् आधारीकृत्य अकथयत् यत् क्रियावाची धातुरेव प्रत्ययविशेषयोगेन सत्त्वाभिधायी[39] समापद्यते। अत्र भाष्यकारस्यापि वक्तव्यमस्ति यत्, "कृदभिहितो भावो द्रव्यवत् भवति"[40] इति। अर्थात् यदा क्रियायाः मौलिकांशः धातुः कृत्प्रत्ययेन सह संयुक्तो भवति तदा सः नामरूपेण बोध्यः। यथा पच् + लट् + ति = पचति इति आख्यातः, परन्तु पच् + क्तिन् = पक्ति इति कृदन्तः अस्ति, अतः अस्य नामरूपेण ग्रहणं भवति।

जैमिनिना नामाख्यातयोः स्वरूपोपलब्धये सुगमा पद्धतिः समाश्रिता। 'सोमेन यजेत' इत्यादीनाम् उच्चारणकाले येन शब्देन द्रव्यगुणात्मकस्य वस्तुजातस्य स्वरूपोपलब्धिः भवति, स शब्दो नामपदेन उच्यते। यथा उद्धृतवाक्ये 'सोमेन' इति पदे सोमपदं नामपदमस्ति। सोमनामकस्य वस्तुनः द्रव्यगुणात्मकरूपेण उपलब्धिः दृश्यते। यजिं प्रति साकाङ्क्षम् इदं सोम इति नामपदमस्ति। सर्वेऽपि सत्त्वाभिधायिनः वृक्षादयः शब्दाः नामपदान्येव विद्यन्ते। सोमेन यजेत इत्यादीनामुच्चारणकाले येन च शब्देन कस्यचनापि सत्त्वभूतस्य उपलब्धिर्न भवति, यस्य च स्वातन्त्र्येण प्रयोगोऽपि न भवति तत् आख्यातपदम् उच्यते। यथा सोमेन यजेत इति वाक्ये यजेत इति पदे 'त' इति आख्यातमस्ति। यजेत इति कृत्स्नमपि आख्यातपदम् अभिधीयते। नहि यजेत इति आख्यातपदोच्चारणकाले कस्यचन सत्त्वभूतस्य अर्थस्य उपलब्धिः दृश्यते। सर्वेऽपि असत्त्वभूतस्य भावनापदवाच्यस्य अर्थस्य अभिधायिनः पचत्यादयः शब्दा आख्यातपदान्येव विद्यन्ते।

ऋक्प्रातिशाख्ये एवं प्रतिपादितम् अस्ति यत् सत्त्वाभिधायकं नाम, भावाभिधायकम् एव आख्यातम्[41] इति। ऋक्संहिताभाष्ये सायणः अपि आह– क्रियाप्रधानमाख्यातम्, द्रव्यप्रधानं नाम[42]। आख्यातगता विभक्तयः आख्यातिक्य उच्यन्ते। नामगता च विभक्तयो नामिक्यो भवन्ति।

उपसर्गविवेचनम्—

आख्यातात् प्रागुपसृजन्त[43] इति व्युत्पत्त्या द्वाविंशतिसंख्यकाः प्रादयः सन्ति। तथा हि– प्र, परा, अप, सम्, अनु, अव, निस्, निर्, दुस्, दुर्, वि, आङ्, नि, अधि, अपि, अति, सु, उत्, अभि, प्रति, परि, उप, इति प्रादयः। प्रादयः क्रियायोगे उपसर्गपदेन पाणिनीये तन्त्रे व्यवह्रियन्ते। निरुक्ते ऋक्प्रातिशाख्ये च विंशतिरेव[44] प्रादयः। तत्र दुस्, निस् इति उपसर्गद्वयं न पठ्यते। क्रियायोगे[45] प्रादीनामुपसर्गसंज्ञा पाणिनिना व्यवहृता। उपसर्गा हि क्रियाविशेषका[46] भवन्ति। परिगणितप्राद्यतिरिक्ता अन्येऽपि शब्दाः पाणिनिना क्रियाविशेषकत्वेन समाख्याताः। परं ते प्राद्यतिरिक्ताः शब्दाः गतिसंज्ञामेव लभन्ते।

ते च प्रादयः क्रियायोगे उपसर्गसंज्ञां लभन्ते। तेषां योगात् धात्वर्थस्य परिवर्तनं स्यात्। तदुक्तं हरिणा–

"उपसर्गेण धात्वर्थो बलादन्यत्र नीयते।
प्रहाराहारसंहारविहारपरिहारवत्" ॥[47] इति।

उपसर्गः धातोः अर्थं बलात् अन्यत्र नयति। यथा– ह्वञ्-हरणे धातोः उपसर्गयोगात् प्रहारादयः अर्थाः। यथा वा उपचयः वृद्धिः, अपचयः क्षयः। किन्तु उपसर्गयोगे अन्यः एव अर्थः भासते इति नियमः न वर्त्तते। उपसर्गवशात् त्रिधा अर्थगतिः सम्भवति। तदुक्तं–

"धात्वर्थं बाधते कश्चित् कश्चित् तमनुवर्तते।
विशिनष्टि तमेवार्थम् उपसर्गगतिस्त्रिधा" ॥[48] इति।

कदाचित् उपसर्गः धात्वर्थं बाधते। तथा चयनार्थकचिञ्धातोः उपोपसर्गयोगात् वृध्यर्थः उपचयः। कदाचित् धात्वर्थमेव अनुवर्तते। यथा सूते प्रसूते। कदाचित् तमेवार्थं विशेषयति। यथा सरति अनुसरति। अनुसृत्य सरति इति धात्वर्थं विशेषयति।

"श्रदन्तरोरुपसर्गवद्वृत्तिः"[49] इति वार्त्तिकेन श्रत् इति शब्दोऽपि क्रियायोगे उपसर्गरूपेण स्वीकर्तव्यः। यथा– श्रत्+धा+अङ्– श्रद्धा। अन्तर्-शब्दस्य अङ्विधिकर्तव्ये, किविधिकर्तव्ये, तथा णत्वे कर्तव्ये उपसर्गसंज्ञा भवति। यथा– अन्तर्+धा– अन्तर्धा इत्यत्र "आतश्चोपसर्गे" (पा. सू. ३ -३-१०६) इत्यनेन अङ्-प्रत्ययः भवितुम् अर्हति, यतः अङ्विधिकर्तव्ये अन्तर्-शब्दस्य उपसर्गसंज्ञा भवति। अन्तर्+धिः– अन्तर्धिः इत्यत्र "उपसर्गे घोः किः" (पा. सू. ३-३-९२) इत्यनेन कि-प्रत्ययः भवति। अन्तर्+भू इत्यत्र लोट्-लकारस्य उत्तमपुरुषैकवचनस्य रूपसिद्धौ "आनि लोट्" (पा. सू. ८-४-१६) इत्यनेन णत्वं भवितुमर्हति, तेन अन्तर्भवाणि इति जायते।

"दुरः षत्वणत्वयोरुपसर्गत्वप्रतिषेधो वक्तव्यः"[50] इति वार्त्तिकेन षत्वे णत्वे च कर्तव्ये दुस् इत्यस्य दुर् इत्यस्य च उपसर्गसंज्ञायाः प्रतिषेधः भवति। यथा– दुर्+भू इत्यस्य लोट्-लकारस्य उत्तमपुरुषैकवचने दुर्भवानि इति भवति। अत्र दुर् इत्यस्य यदि उपसर्गसंज्ञा अभविष्यत, तर्हि "आनि लोट्" (पा. सू. ८-४-१६) इत्यनेन नकारस्य णत्वम् अभविष्यत्। परन्तु णत्वे कर्तव्ये दुर् इत्यस्य उपसर्गसंज्ञायाः प्रतिषेधः भवति, अतः अत्र णत्वं न भवति। दुस्+स्था इत्यस्य लृट्-

लकारस्य प्रथमपुरुषैवचने दुःस्थास्यति इति भवति। अत्र दुस् इत्यस्य यदि उपसर्गसंज्ञा अभविष्यत, तर्हि "उपसर्गात् सुनोतिसुवतिस्यतिस्तौतिस्तोभतिस्थासेनयसेधसिचसञ्जस्वञ्जाम्" (पा. सू. ८-३-६५) इत्यनेन स्था इत्यस्य सकारस्य षत्वम् अभविष्यत्। परन्तु षत्वे कर्तव्ये दुस् इत्यस्य उपसर्गसंज्ञायाः प्रतिषेधः भवति, अतः अत्र षत्वं न भवति।

निपातविवेचनम्—

निपातं लक्षयितुम् आचार्यः जगदीशः आह–

"स्वार्थे शब्दान्तरार्थस्य तादात्म्येनान्वयाक्षमः।
सुबाद्यन्यो निपातोऽसौ विविधश्चादिभेदतः"॥[51] इति।

अर्थात् यादृशार्थे शब्दान्तरार्थस्याभेदेन अन्वयबोधजननायोग्यः सुबभिन्नो निपातः। स च निपातः चादिभेदेन अनेकविधः इत्यर्थः। यः शब्दः केवलं यादृशस्वार्थे शब्दान्तरार्थस्य तादात्म्येन अन्वयबोधं प्रति असमर्थः सुबादिप्रत्ययेभ्यः प्रत्येकं भिन्नः सः तादृशार्थे निपातः। चादयो निपाताः स्वार्थे समुच्चयादौ नामाद्यर्थस्य अभेदेन अन्वयबोधं प्रति अयोग्याः।

नामाख्यातोपसर्गेभ्यः अन्ये शब्दा निपाता[52] उच्यन्ते। पाणिनिना नामतः निपाताः पठिताः। "चादयोऽसत्त्वे" (पा. सू. १-४-९७) इति सूत्रादारभ्य "अधिरीश्वरे" (पा. सू. १-४-५७) इति सूत्रात् प्राक्तनेषु सूत्रेषु पठिताः असत्त्ववाचकाश्चादयः, प्रादयः, अन्ये च शब्दाः पाणिनीये निपातसंज्ञाः[53] भवन्ति। निपातानां बहुप्रकारकेषु अर्थेषु निपतनाद् निपात इति अन्वर्था संज्ञा विधीयते। तत्र निरुक्ते उपस्थापितम्– "अथ निपाता उच्चावचेष्वर्थेषु निपतन्ति, उपमार्थेऽपि कर्मोपसंग्रहार्थेऽपि पादपूरणाः"[54] इति। पादपूरणार्था अपि निपाताः प्रयुज्यन्ते। उवटेन अनन्तभट्टेन च एकेन श्लोकेन एषां चतुर्णां नामाख्यातोपसर्गनिपातानां स्वरूपोल्लेखः क्रियते–

"क्रियावाचकमाख्यातमुपसर्गो विशेषकृत्।
सत्त्वाभिधायकं नाम निपातः पादपूरणः"॥[55] इति।

कर्मप्रवचनीयविवेचनम्—

सम्बन्धावच्छेदहेतवः कर्मप्रवचनीयाः[56] इति स्वीक्रियन्ते। अनु, उप, अप, परि, आङ्, प्रति, अभि, अधि, सु, अति, अपि इति प्रादिषु एकादश निपाताः कर्मप्रवचनीयसंज्ञारूपेण[57] परिगणिताः पाणिनिना। प्रयुज्यमाने क्रियापदे क्रियाविशेषस्य द्योतकाः कर्मप्रवचनीयाः भवन्ति। कर्म प्रोक्तवन्तः कर्मप्रवचनीयाः[58] इति पतञ्जलिः।

शब्दशास्त्रे क्रियाकारकपूर्वकः सम्बन्धः स्वीक्रियते। क्रिया क्वचित् सम्बन्धं जनयित्वा विनिवर्तते, क्वचित् च श्रूयमाणैव सा सम्बन्धं जनयति। यथा राजपुरुषोऽयम् इत्यत्र भरणलक्षणा क्रिया स्वस्वामिभावलक्षणम् आश्रयाश्रयिभावलक्षणं वा सम्बन्धं जनयित्वा विनिवृत्ता। अत्र हि राज्ञः पुरुषोऽयम् इति विच्छिद्यते। यतः स राजा इमं पुरुषं बिभर्ति। अतो विनिवृत्ता भरणलक्षणा

क्रिया तस्य सम्बन्धस्य जनिका वर्तते। श्रूयमाणापि क्रिया सम्बन्धस्य उपजनिका भवति। यथा मातुः स्मरतीत्यत्र क्रियापदं श्रूयमाणं सम्बन्धम् उपजनयति। अत्र श्रूयमाणया स्मरतिक्रियया निमित्तनिमित्तिभावलक्षणः सम्बन्धः जन्यते। तच्च वाक्यपदीये उक्तं–

"जनयित्वा क्रिया काचित्सम्बन्धं विनिवर्त्तते।
श्रूयमाणे क्रियाशब्दे सम्बन्धो जायते क्वचित्"॥[59] इति।

एवञ्च क्रियया उपजनिते तस्मिन् सम्बन्धे यदा क्वचित् क्रियापदं विनिवर्तते तदा प्रतिपत्तुः सन्देहो भवति, क्रियाजनितोऽयं न वेति, तदा तत्र कर्मप्रवचनीयेन तस्यां क्रियायां नियम्यते[60]। तत्र कर्मप्रवचनीयेन सम्बन्धविशेषः प्रत्याय्यते। अत एव क्रियाकृतं सम्बन्धविशेषं द्योतयन्तीति कर्मप्रवचनीया इति प्रामाणिका अभिदधते। अत एव कर्म प्रोक्तवन्तः, क्रियाकृतं विशेषसम्बन्धं द्योतयन्तीति कर्मप्रवचनीयाः उच्यन्ते। यथा– 'शाकल्यस्य संहिताम् अनु प्रावर्षद्' इत्यत्र लक्ष्यलक्षणभावं सम्बन्धं जनयित्वा निशामिक्रिया विनिवृत्ता। एवञ्च 'शाकल्यस्य संहिताम् अनुनिशम्य देवः प्रावर्षद्' इति प्रयोक्तव्ये 'शाकल्यस्य संहितामनु प्रावर्षद्' इति प्रयुक्ते विनिवृत्तया क्रियया उपजातस्य सम्बन्धस्य द्योतनार्थमनुः कर्मप्रवचनीयः प्रयुज्यते।

पाणिनीयसूत्रैः कर्मप्रवचनीयविषयविवेचनम्—

कर्म + प्र + वच् इत्यत्र अनीयर्-प्रत्यये भूतकाले कर्तर्यर्थे कर्मप्रवचनीय इति सिद्ध्यति। कर्म प्रोक्तवन्तः कर्मप्रवचनीयाः[61] इति भाष्यकारः। कर्मप्रवचनीयसंज्ञा अन्वर्थसंज्ञा अर्थात् अर्थानुसारिणी संज्ञा बोध्या इति तु भाष्यकाराभिमतम्। कर्मप्रवचनीय इत्यत्र कर्मपदेन क्रिया बोध्या। अतिक्रान्तक्रियागतसम्बन्धं कर्मप्रवचनीयः द्योतयति न तु वर्तमानक्रियाम्। अर्थात् एवं वक्तुं शक्यते यत्, कर्मप्रवचनीयेन सह क्रियाजनितसम्बन्धस्य प्रतीतिः भवति। स्वरूपतः निपातोपसर्गयोः तुल्यः कर्मप्रवचनीयः तथापि उपसर्गात् भिन्नः, किन्तु उपसर्गस्य इव कर्मप्रवचनीयस्यापि क्रियायाः पूर्वं प्रयोगः दृश्यते। अत्र विशेषता अस्ति यत्, सन्धिकार्यं धातूपसर्गयोः मध्ये अनिवार्यं, परन्तु कर्मप्रवचनीये षत्वणत्वादिसन्धिकार्यम् अनिवार्यं नास्ति। अतः उपसर्गाणां स्वतन्त्रप्रयोगः न सम्भवति। कर्मप्रवचनीयानां तु स्वतन्त्रप्रयोगः भवति। कर्मप्रवचनीयसंज्ञा उपसर्गसंज्ञां गतिसंज्ञां च बाधते। कर्मप्रवचनीयविषये आचार्येण भर्त्तृहरिणा उक्तं–

"क्रियाया द्योतको नायं सम्बन्धस्य न वाचकः।
नापि क्रियापदापेक्षी सम्बन्धस्य तु द्योतकः"॥[62] इति।

अर्थात् कर्मप्रवचनीयः 'प्रपचति' इत्यत्र उपसर्गवत् क्रियां नैव द्योतयति। पुनः सम्बन्धस्य वाचकोऽपि न भवति। अपरञ्च 'प्रादेशं विपरिलिखति' इत्यत्र वि-शब्दः यथा क्रियापदस्य आक्षेपं करोति तद्वत् कर्मप्रवचनीयः क्रियापदस्य नैव आक्षेपं करोति। अतः कर्मप्रवचनीयस्तु विशिष्टक्रियाजनितसम्बन्धस्य भेदकः अर्थात् विशेषकः अस्ति।

अष्टाध्याय्याम् अनु, उप, अप, परि, आङ्, प्रति, अभि, अधि, सु, अति, अपि इति एकादशानां कर्मप्रवचनीयानामुल्लेखः वर्तते। एते कर्मप्रवचनीयाः हेतुलक्षण-सहार्थ-हीनता-आधिक्य-वर्जन-मर्यादावचन-लक्षण-इत्थम्भूताख्यान-भाग-वीप्सा-प्रतिनिधि-प्रतिदान-आनर्थक्य-पूजाधिक्रमण-पदार्थसम्भावन-अन्ववसर्ग-गर्हा-समुच्चय-स्वाम्य-अधिकारार्थानां सम्बन्धं जनय-न्ति। कर्मप्रवचनीयानां योगे द्वितीया-पञ्चमी-सप्तमीविभक्तयः भवन्ति।

कर्मप्रवचनीययोगे द्वितीयाविभक्तिविवेचनम्—

"अनुर्लक्षणे" (पा. सू. १-४-८४) – हेतुभूते अर्थे द्योत्ये सति अनुः कर्मप्रवचनीयसंज्ञकः भवति। अर्थात् लक्ष्यलक्षणभावसम्बन्धे द्योत्ये अनोः कर्मप्रवचनीयसंज्ञा जायते इति सूत्रार्थः। अस्य सूत्रस्य व्याख्यावसरे कौमुदीकारः आह– "गत्युपसर्गसंज्ञापवादः"[63] इति। अत्र एवं भावः अस्ति– "गतिश्च" (पा. सू. १-४-६०), "उपसर्गाः क्रियायोगे" (पा. सू. १-४-५९) इति सूत्राभ्यां प्रति, परि, अनु इत्यादीनां विधीयमानायाः गतिसंज्ञायाः उपसर्गसंज्ञायाः च अपवादत्वात् बाधिका कर्मप्रवचनीयसंज्ञेयम्। वस्तुतः कर्मप्रवचनीयेति अन्वर्थसंज्ञाबलात् संज्ञेयं न केवलं क्रियां द्योतयति अपि तु क्रियाजनितसम्बन्धविशेषं द्योतयति। एवं प्रति, परि, अनु इत्यादिषु क्रियानिरूपितसम्बन्धस्य द्योत्यभावेन अन्वयात् गतिसंज्ञायाः उपसर्गसंज्ञायाः च प्राप्तिः भवति, तयोः बाधिका इयं कर्मप्रवचनीयसंज्ञा।

"कर्मप्रवचनीययुक्ते द्वितीया" (पा. सू. २-३-८) – कर्मप्रवचनीयेन सह योगे सति द्वितीया भवति इति सूत्रार्थः। उदाहरणन्तावत् पर्जन्यो **जपम्** अनु प्रावर्षत्। जपनिमित्तकं वर्षणं कृतवान् मेघ इत्यर्थः। अत्र वर्षणस्य हेतुभूतं जपम् अनुः द्योतयति। अतः "अनुर्लक्षणे" (पा. सू. १-४-८४) इति सूत्रेण 'अनु' इत्यस्य कर्मप्रवचनीयसंज्ञा भवति। कर्मप्रवचनीयेन अनुना सह योगे जपशब्दात् "कर्मप्रवचनीययुक्ते द्वितीया" (पा. सू.२-३-८) इति सूत्रेण द्वितीया विभक्तिः विधीयते।

"तृतीयार्थे" (पा. सू. १-४-८५) – तृतीयार्थः अत्र साहित्यं, सहार्थो वा गृह्यते। साहित्ये अर्थे द्योत्ये अनुः कर्मप्रवचनीयसंज्ञकः भवति। उदाहरणन्तावत् **नदीम्** अन्ववसिता सेना। नद्या सह सम्बद्धा सेना इत्यर्थः। अत्र "तृतीयार्थे" (पा. सू. १-४-८५) इत्यनेन सूत्रेण 'अनु' इत्यस्य कर्मप्रवचनीयसंज्ञायां "कर्मप्रवचनीययुक्ते द्वितीया" (पा. सू. २-३-८) इत्यनेन अनुयोगे नदीशब्दात् द्वितीया विधीयते।

"हीने" (पा. सू. १-४-८६) – हीनः निकृष्टः इत्यर्थः। निकृष्टभावे द्योत्ये अनोः कर्मप्रवचनीयसंज्ञा भवति इति सूत्रार्थः। उदाहरणन्तावत् अनु **हरि** सुराः। देवाः हरेः हीनाः निकृष्टाः इत्यर्थः। अत्र "हीने" (पा. सू. १-४-८६) इत्यनेन सूत्रेण 'अनु' इत्यस्य कर्मप्रवचनीयसंज्ञायां हरिशब्दात् द्वितीया विधीयते।

"उपोऽधिके च" (पा. सू. १-४-८७) – चकारेण 'हीने' इत्यस्य ग्रहणम्। हीने अधिके च अर्थे 'उप' इत्यस्य कर्मप्रवचनीयसंज्ञा भवति इति सूत्रार्थः। हीने अर्थे उदाहरणन्तावत् उप **हरि**

सुराः। सुराः हरेः हीनाः सन्ति इत्यर्थः। अत्र हीने अर्थे द्योत्ये 'उप' इत्यस्य "उपोऽधिके च" (पा. सू. १-४-८७) इत्यनेन सूत्रेण कर्मप्रवचनीयसंज्ञायां हरिशब्दात् द्वितीया विधीयते। 'उप' इत्यस्य अधिके अर्थे द्वितीयाविभक्त्यर्थं कर्मप्रवचनीयसंज्ञाविधानं नास्ति, अपि तु "यस्मादधिकं यस्य चेश्वरवचनं तत्र सप्तमी" (पा. सू. २-३-९) इति सूत्रेण उपयोगे सप्तमी विधास्यते।

"लक्षणेत्थम्भूताख्यानभागवीप्सासु प्रतिपर्यनवः" (पा. सू. १-४-९०) – ज्ञापकार्थविषयभूते, इत्थम्भूताख्यानार्थविषयभूते, भागार्थविषयभूते वीप्सार्थविषयभूते च प्रति परि अनु इत्येते कर्मप्रवचनीयसंज्ञकाः भवन्ति। एकैकम् उदाहरणमुपस्थाप्यते–

लक्षणे– **वृक्षं** प्रति परि अनु वा विद्योतते विद्युत्। वृक्षेण लक्ष्यमाणा विद्युत् विद्योतते इत्यर्थके अस्मिन् वाक्ये "लक्षणेत्थम्भूताख्यानभागवीप्सासु प्रतिपर्यनवः" (पा. सू. १-४-९०) इत्यनेन प्रति परि अनु इत्येतेषां कर्मप्रवचनीयसंज्ञा भवति। ततः "कर्मप्रवचनीययुक्ते द्वितीया" (पा. सू. २-३-८) इत्यनेन वृक्षशब्दात् द्वितीया विधीयते। अत्र अयं भावः अस्ति यत्, उत्पन्नविनष्टया विद्युता वृक्षः अपि प्रकाशितः भवति। वृक्षप्रकाशः अपि उत्पद्य विनष्टः जातः। एवं विद्युतः अभावात् विद्युत् अनुमेया भवति। प्रकाशितेन वृक्षेण विद्युतः ज्ञानं भवति, अतः वृक्षः ज्ञापकः भवति।

इत्थम्भूताख्याने– भक्तो **विष्णुं** प्रति। विष्णुविषयकभक्तिमान् इत्यर्थे अस्मिन् वाक्ये "लक्षणेत्थम्भूताख्यानभागवीप्सासु प्रतिपर्यनवः" (पा. सू. १-४-९०) इत्यनेन 'प्रति' इत्यस्य कर्मप्रवचनीयसंज्ञा भवति। ततः "कर्मप्रवचनीययुक्ते द्वितीया" (पा. सू. २-३-८) इत्यनेन विष्णुशब्दात् द्वितीया विधीयते। भक्तः भक्तिरूपं प्रकारविशेषं प्राप्तवान्, अतः स इत्थम्भूतः।

भागे– लक्ष्मीः **हरि** प्रति परि अनु वा। लक्ष्मीः हरेः अंशः इत्यर्थः। अस्मिन् वाक्ये भागे अर्थे विषयभूते प्रत्यादीनां कर्मसंज्ञायां हरिशब्दात् द्वितीया विधीयते। लक्ष्मीरूपस्य भागस्य हरिणा साकं स्वस्वामिभावसम्बन्धः विद्यते।

वीप्सायाम्– **वृक्षं वृक्षं** प्रति परि अनु वा सिञ्चति। प्रत्येकं वृक्षं सिञ्चति इत्यर्थः। वीप्सार्थविषयभूते अस्मिन् वाक्ये प्रत्यादीनां कर्मप्रवचनीयसंज्ञायां वृक्षशब्दात् द्वितीया विधीयते। यद्यपि अत्र कर्मत्वादेव वृक्षशब्दात् द्वितीया भवितुम् अर्हति तथापि उपसर्गसंज्ञायाः बाधनार्थं कर्मप्रवचनीयसंज्ञा क्रियते।

"अभिरभागे" (पा. सू. १-४-९१) – भागभिन्ने लक्षणेत्थम्भूताख्यानवीप्सासु अर्थेषु द्योत्येषु अभिः कर्मप्रवचनीयसंज्ञकः भवति। यथा लक्षणे– **हरिम्** अभि वर्तते। हरेः आनुकूल्ये जयः अर्थात् हरिलक्ष्यः जयः इत्यर्थः। अत्र हरेः आनुकूल्यमेव जयस्य लक्षणम् अस्ति। अतः "अभिरभागे" (पा. सू. १-४-९१) इति सूत्रेण लक्षणे अर्थे द्योत्ये 'अभि' इत्यस्य कर्मप्रवचनीयसंज्ञायां हरिशब्दात् द्वितीया भवति। इत्थम्भूताख्याने– भक्तो **हरिम्** अभि। हरिविषयकभक्तिमान् इत्यर्थे वाक्ये "अभिरभागे" (पा. सू. १-४-९१) इति इत्थम्भूताख्याने अर्थे द्योत्ये 'अभि' इत्यस्य कर्मप्रवचनीयसंज्ञा जायते। ततः हरिशब्दात् द्वितीया विधीयते। वीप्सायां– **देवं देवम्** अभिसिञ्चति। प्रत्येकं देवं स्नपयति इत्यर्थः। अत्र वीप्सार्थे द्योत्ये 'अभि' इत्यस्य

कर्मप्रवचनीयसंज्ञायां देवशब्दात् द्वितीया भवति।

"अधिपरी अनर्थकौ" (पा. सू. १-४-९३) – अर्थरहितौ अधिपरी कर्मप्रवचनीयौ भवतः इति सूत्रार्थः। यथा– **कुतः** अध्यागच्छति, **कुतः** पर्यागच्छति। कस्मात् प्रदेशात् आगच्छति इत्यर्थके वाक्ये अनर्थकस्य 'अधि' इत्यस्य 'परि' इत्यस्य च "अधिपरी अनर्थकौ" (पा. सू. १-४-९३) इति सूत्रेण कर्मप्रवचनीयसंज्ञा भवति। परन्तु तद्योगे 'कुतः' इत्यस्मात् द्वितीया न भवति। अधुना शङ्का उदेति यत्, अधिपरीत्यनयोः योगे यदि द्वितीया विभक्तिः न स्यात्, तर्हि तयोः कर्मप्रवचनीयसंज्ञायां किं फलम्? तदोच्यते तयोः कर्मप्रवचनीयसंज्ञायां सत्याम् अधिपरीत्यनयोः प्राप्तायाः गतिसंज्ञायाः बाधो भवति। गतिसंज्ञाबाधात् "गतिर्गतौ" (पा. सू. ८-१-७०) इत्यनेन सूत्रेण 'अध्यागच्छति, पर्यागच्छति' इत्यादौ अधिपरीत्यनयोः अनुदात्तस्वरः न जायते।

"सुः पूजायाम्" (पा. सू. १-४-९४) – पूजायामर्थे द्योत्ये सुः कर्मप्रवचनीयसंज्ञकः भवति इति सूत्रार्थः। यथा– सुसिक्तम्, सुस्तुतम्। सुः प्रशंसायां वर्तते। अतः 'सु' इत्यस्य प्रंशसार्थे कर्मप्रवचनीयसंज्ञा।

"अतिरतिक्रमणे च" (पा. सू. १-४-९५) – अत्र चकारेण 'पूजायाम्' इति पदं ग्राह्यम्। पूजायाम् अतिक्रमणे च अर्थे अतिः कर्मप्रवचनीयसंज्ञकः भवति। यथा– अति **देवान्** कृष्णः। संसारसंरक्षणविषये कृष्णः देवेभ्यः अधिकः अथवा देवानां कृष्णः पूज्यः इत्यर्थः। अत्र "अतिरतिक्रमणे च" (पा. सू. १-४-९५) इत्यनेन 'अति' इत्यस्य कर्मप्रवचनीयसंज्ञायां तद्योगे देवशब्दात् द्वितीया विधीयते।

"अपिः पदार्थसम्भावनाऽन्ववसर्गगर्हासमुच्चयेषु" (पा. सू. १-४-९६) – पदार्थसम्भावनान्ववसर्गगर्हासमुच्चयेषु अर्थेषु द्योत्येषु अपिः कर्मप्रवचनीयसंज्ञकः भवति। यथा पदार्थे– सर्पिषोऽपि स्यात्। सर्पिषः बिन्दुरपि स्यात् इत्यर्थके अस्मिन् वाक्ये 'अपि' इत्यस्य कर्मप्रवचनीयसंज्ञा। सर्पिषः बिन्दुना योगो भवति, न तु कर्मप्रवचनीयसंज्ञकेन अपिना। अतः सर्पिशब्दात् कर्मप्रवचनीययुक्ते द्वितीया न सम्भवति। अत्र किञ्चित् अवधेयं यत्, बिन्दुशब्दस्य प्रयोगः नास्ति, तथापि तदर्थः प्रतीयते। इयमेव पदार्थद्योतकता अपि-शब्दस्य अस्ति। अर्थात् बिन्दुः अपि-शब्दद्योत्यः कर्ता अस्ति। सर्पिषः इत्यत्र या षष्ठी सा अपि-शब्दबलेन प्रतीयमानस्य बिन्दोः अवयवावयविभावसम्बन्धे विद्यते। अतः सर्पिषः अवयवः बिन्दुरपि स्यात् इत्यर्थः। सम्भावनायाम्– सम्भावनम् इत्युक्ते उत्कर्षं प्रकटयितुम् अत्युक्तिः। यथा– अपि स्तुयाद् विष्णुम्। यद्यपि अवाङ्मनसगोचरो विष्णुः न केनापि स्तोतुं योग्यो भवति, तथापि अवाङ्मनसगोचरं विष्णुं स्तोतुं शक्तः अयम् इति वाक्यार्थः। अत्र वाक्ये सम्भावनविषये अपि इत्यस्य अपिः पदार्थेत्यादिना कर्मप्रचनीयसंज्ञा भवति। स्तुयादित्यत्र सम्भावनेऽलमिति चेत् सिद्धाप्रयोगे इति लिङ् भवति। अन्ववसर्गे– अन्ववसर्गः इत्युक्ते यथेच्छं कार्यं कर्तुमनुमतिः। यथा– अपि स्तुहि। स्तुहि न वा स्तुहि इत्यर्थः। अत्र कामचारेऽर्थे अपि इत्यस्य अपिः पदार्थेत्यादिना कर्मप्रवचनीयसंज्ञा भवति। स्तुहि इत्यत्र प्रैषातिसर्गेत्यनेन लोट्-लकारो विधीयते। गर्हायाम्– धिग्देवदत्तम्, अपि स्तुयाद्

वृषलम्। देवपितृनिन्दकस्य वृषलस्य स्तुतिकारणात् देवदत्तं धिक् इत्यर्थः। अत्र निन्दार्थो गम्यते। अपि-शब्दद्योत्यः अत्र निन्दा अस्ति। अतः अपिः पदार्थेत्यादिना अपि शब्दस्य कर्मप्रवचनीयसंज्ञा भवति। समुच्चये– अपि सिञ्च, अपि स्तुहि। सेचनं कुरु स्तुतिमपि कुरु इत्यर्थः। अत्र अपिद्वयेन समुच्चयार्थः द्योत्यते। अतः अपिः पदार्थसम्भावनेत्यादिना अपिद्वयस्य कर्मप्रचवीयसंज्ञा भवति।

कर्मप्रवचनीययोगे पञ्चमीविभक्तिविवेचनम्—

"अपपरी वर्जने" (पा. सू. १-४-८८) – वर्जने अर्थे अपपरीत्येतौ कर्मप्रवचनीयसंज्ञकौ भवतः इत्यर्थः।

"आङ् मर्यादावचने" (पा. सू. १-४-८९) – मर्यादाभिविध्योः अर्थयोः यत्र आङ् दृष्टः सः कर्मप्रवचनीयसंज्ञकः स्यात् इत्यर्थः। यथा– आ **पाटलिपुत्रात्** वृष्टिः। मर्यादार्थे पाटलिपुत्रात् पूर्वं यावत् वृष्टिः इत्यर्थः। अभिविध्यर्थे पाटलिपुत्रमारभ्य वृष्टिः, पाटलिपुत्रेऽपि वृष्टिः इत्यर्थः।

"पञ्चम्यपाङ्परिभिः" (पा. सू. २-३-१०) – अप-आङ्-परिभिः कर्मप्रवचनीयैः योगे पञ्चमी विभक्तिः भवति। यथा– अप **हरेः**, परि **हरेः** संसारः। हरिं वर्जयित्वा जन्ममृत्यचक्ररूपः संसारः अस्ति इत्यर्थः। आ **मुक्तेः** संसारः। मुक्तेः प्राक् जन्ममृत्युरूपः संसारः विद्यते इत्यर्थः। आ **सकलात्** ब्रह्म। सकलम् अभिव्याप्य ब्रह्म विद्यते इत्यर्थः।

"प्रतिः प्रतिनिधिप्रतिदानयोः" (पा. सू. १-४-९२) – प्रतिनिधिप्रतिदानयोः अर्थयोः प्रतिः इति कर्मप्रवचनीयसंज्ञकः भवति इत्यर्थः। प्रतिनिधिः इत्युक्ते सदृशः।

"प्रतिनिधिप्रतिदाने च यस्मात्" (पा. सू. २-३-११) – यस्मात् यत्सम्बन्धिप्रतिनिधिप्रतिदाने भवतः, तस्मात् कर्मप्रवचनीययोगे पञ्चमी विभक्तिः भवति। यथा प्रतिनिधौ– प्रद्युम्नः **कृष्णात्** प्रति। प्रद्युम्नः युद्धादौ कृष्णस्य सदृशो गुणवान् इत्यर्थः। अत्र प्रद्युम्नः कृष्णसम्बन्धी प्रतिनिधिः अस्ति। अतः कृष्णशब्दात् कर्मप्रवचनीयसंज्ञायां "प्रतिनिधिप्रतिदाने च यस्मात्" (पा. सू. २-३-११) इति सूत्रेण पञ्चमी विभक्तिः विधीयते। प्रतिदाने– **तिलेभ्यः** प्रतियच्छति माषान्। गृहीतान् तिलान् माषविनिमयेन माषप्रतिदानेन वा प्रत्यर्पयति इत्यर्थः। अत्र तिलसम्बन्धिप्रतिदानम् अस्ति अतः तिलशब्दात् पञ्चमी विधीयते।

कर्मप्रवचनीययोगे सप्तमीविभक्तिविवेचनम्—

"अधिरीश्वरे" (पा. सू. १-४-९७) – ईश्वर इत्यस्य स्वस्वामिसम्बन्धोऽर्थः विवक्षितः अस्ति। अतः स्वस्वामिभावसम्बन्धे अर्थे अभिः कर्मप्रवचनीयसंज्ञकः भवति इत्यर्थः।

"यस्मादधिकं यस्य चेश्वरवचनं तत्र सप्तमी" (पा. सू. २-३-९) – यस्मादधिकम् इत्यर्थे कर्मप्रवचनीययुक्ते सप्तमी भवति, तथा च यस्य ईश्वरवचनं तस्मादपि स्ववाचकात् ईश्वरवाचकात् च कर्मप्रवचनीययुक्ते सप्तमी भवति इत्यर्थः। यथा अधिके– उप **परार्धे** हरेर्गुणाः। परार्धादपि

अधिकाः हरिगुणाः सन्ति इत्यर्थः। अधिके अर्थे 'उप' इत्यस्य "उपोऽधिके च" (पा. सू. १-४-८७) इति सूत्रेण कर्मप्रवचनीयसंज्ञा भवति। ततः परार्धशब्दात् "यस्मादधिकं यस्य चेश्वरवचनं तत्र सप्तमी" (पा. सू. २-३-९) इति सूत्रेण सप्तमी। स्ववाचके– अधि **भुवि** रामः। रामः भुवः स्वामी इत्यर्थः। भूः स्वभूता, तस्याः स्वामी रामः। एवं स्वस्वामिभावसम्बन्धे "अधिरीश्वरे" (पा. सू. १-४-९७) इति सूत्रेण 'अधि' इत्यस्य कर्मप्रवचनीयसंज्ञा भवति। ततः स्ववाचकात् भू-शब्दात् "यस्मादधिकं यस्य चेश्वरवचनं तत्र सप्तमी" (पा. सू. २-३-९) इत्यनेन सप्तमी। ईश्वरवाचके– अधि **रामे** भूः। रामस्य स्वभूता भूः इत्यर्थः। स्वामिवाचकः रामः। "अधिरीश्वरे" (पा. सू. १-४-९७) इति सूत्रेण 'अधि' इत्यस्य कर्मप्रवचनीयसंज्ञा भवति। ततः ईश्वरवाचकात् रामशब्दात् "यस्मादधिकं यस्य चेश्वरवचनं तत्र सप्तमी" (पा. सू. २-३-९) इत्यनेन सप्तमी।

"विभाषा कृञि" (पा. सू. १-४-९८) – ईश्वरे अर्थे कृञ्-धातौ परे 'अधि' इत्यस्य कर्मप्रवचनीयसंज्ञा विकल्पेन जायते इत्यर्थः। यथा– यदत्र **माम्** अधिकरिष्यति। अस्मिन् विषये यत् माम् अधिकरिष्यति तद्युक्तम् इत्यर्थः। अत्र नियोक्तुः ईश्वरत्वं प्रतीयते। अत एव "विभाषा कृञि" (पा. सू. १-४-९८) इति सूत्रेण 'अधि' इत्यस्य कर्मप्रवचनीयसंज्ञायां तद्योगे अस्मत्-शब्दात् "कर्मप्रवचनीययुक्ते द्वितीया" (पा. सू. २-३-८) इति सूत्रेण द्वितीया विधीयते।

पदभेदविषये पण्डितानां मतम्—

- भगवान् पाणिनिः द्विविधं पदं स्वीकरोति– सुबन्तं तिङन्तञ्च[64]।
- भाष्यकारः पतञ्जलिः पाणिनिमतं गृहीत्वापि चतुर्विधं पदं स्वीकरोति नामाख्यातोपसर्गनिपातभेदात्।
- निरुक्तकारः यास्कः चतुर्विधं पदं स्वीकरोति– "चत्वारि पदजातानि नामाख्यातोपसर्गनिपाताश्च"[65] इति।
- व्यक्तिविवेककारः महिमभट्टः पञ्चविधं पदं स्वीकरोति नामाख्यातोपसर्गनिपातकर्मप्रवचनीयभेदात्। तच्च उक्तमस्ति– "तत्र पदमनेकप्रकारं नामाख्यातोपसर्गनिपातकर्मप्रवचनीयभेदात्"[66] इति।
- मम्मटविश्वनाथादयः आलङ्कारिकाः त्रिविधं पदं स्वीकुर्वन्ति वाचकलाक्षणिकव्यञ्जकभेदात्। तथा हि आह– "स्याद्वाचको लाक्षणिकः शब्दोऽत्र व्यञ्जकस्त्रिधा"[67] इति।
- न्यायसिद्धान्तमुक्तावलीकारः विश्वनाथपञ्चाननभट्टः चतुर्विधं पदं स्वीकरोति– यौगिक-रूढ-योगरूढ-यौगिकरूढभेदात्। तथा हि उक्तं– "शक्तं पदं, तच्चतुर्विधम्, क्वचिद् यौगिकं, क्वचिद् रूढं, क्वचिद् योगरूढं, क्वचिद् यौगिकरूढम्[68]" इति।

व्याकरणशास्त्रस्य प्रमाणभूतः खलु आचार्यः पाणिनिः। अतः पदभेदविषये भगवतः पाणिनेः मतं किञ्चित् उपस्थाप्यते। पाणिनिराचार्यः शब्दानुशासनदृष्ट्या एव पदविभागं कुरुते। अत एव प्राक् उक्तं सर्वमपि मतम् उपेक्ष्य सुप्तिङन्तरूपम् इति द्विविधं पदं स्वीचकार। सर्वमपि पदजातम्

अस्मिन् सुबन्तं तिङन्तञ्चेति विभागद्वये पाणिनिना समायोजितम्। सुपां प्रकृतिः नामपदं, तिङां च प्रकृतिः धातुः इति उच्यते। तिङन्तं पदमेव आख्यातपदेन कथ्यते। प्रत्ययः बहुविधः इति तु सर्वैः ज्ञायते, परन्तु प्रयोगदृष्ट्या पाणिनिमते द्वौ एव प्रत्ययौ मुख्यतमौ सुप्तिङौ इति। एतयोः प्रत्ययोः प्रकृतिः अपि द्विधा इति पदद्वैविध्यम् उचितम् एव अस्ति। सुबन्ततिङन्तातिरिक्तम् अन्यत् किमपि पदं न दृश्यते प्रक्रियार्थं स्वादिषु इत्यादिविषये। सर्वविधानां पदानां सुबन्ते तिङन्ते च अन्तर्भावात् नामाख्यातरूपः द्विधापदपक्षः भाषातात्त्विकः भवति।

निपातानाम् उपसर्गाणां कर्मप्रवचनीयानां च नामाख्यातयोः समावेशोऽवलोक्यते। निपाताः नामपदगतं विशेषमर्थं द्योतयन्तः नामपदेषु अन्तर्भवन्ति। निपाताः साक्षात् सिद्धं हि अर्थम् अभिदधतु, नामार्थगतं विशेषं वा द्योतयन्तु, तथापि काकदन्तपरीक्षणेन नामनिपातयोः कश्चित् भेदः न दृश्यते। स्वरादिषु ये सत्त्वप्रधानाः शब्दाः सन्ति, ते अपि नामपदानि भवन्ति, यथा स्वर्-दिवा-सायम्-रात्रौ-प्रातरित्यादयः। ये च क्रियार्थप्रधानाः अव्ययसंज्ञकाः शब्दाः ते तु आख्यातपदेषु अन्तर्भवन्ति, यथा हिरुक्-नानादयः। केवलं तिङन्तम् एव आख्यातपदम् इति न बोध्यम्, अपि तु सर्वमपि क्रियाप्रधानं पदम् आख्यातपदम् इति बोध्यम्। उक्तञ्च– "भावप्रधानमाख्यातम्"[69] इति। भावः प्रधानं यत्र तत् भावप्रधानम्। भावः इत्युक्ते अत्र क्रिया बोध्या।

क्रियाविशेषोपजनितसम्बन्धस्य अवच्छेदहेतवः कर्मप्रवचनीयाः भवन्ति। सम्बन्धविशेषद्योतनेन क्रियाविशेषस्य प्रकाशनात् कर्मप्रवचनीयाः उपसर्गेषु समावेशिताः भवन्ति। अत एव साध्यार्थगतविशेषद्योतनेन विधेयार्थगतविशेषप्रतिपादनेन वा उपसर्गकर्मप्रवचनीयपदानि आख्यातपदानि भवन्ति। अत एव सुप्तिङन्तरूपे द्वे पदे एवावलोक्यते।

निष्कर्षोऽर्थः—

शब्दार्थरत्नकारस्य वक्तव्यमस्ति यदा उपसर्गनिपातयोः सुबन्तत्वं स्वीक्रियते तदा तयोः पदत्वं सिद्ध्यति। यदा च तयोः सुबन्तत्वं न स्वीक्रियते तदा अर्थबोधकः प्रयोगार्हवर्णसमुदायः पदम् एव भवति। पुनः उपसर्गनिपातयोः द्योत्यार्थबोधकतया पदत्वं सिद्ध्यति। पदं नामरूपाख्यातरूपभेदात् द्विविधं, नामाख्यातोपसर्गनिपातभेदात् चतुर्विधं, नामाख्यातोपसर्गनिपातकर्मप्रवचनीयभेदात् पञ्चविधं वा इति वैमत्येऽपि सुबन्ततिङन्ताख्यं द्विविधं पदमवशिष्यते। यतो हि सुबन्ततिङन्ताख्ये पदे सर्वेषामपि पदानां समावेशः दृश्यते इति निष्कर्षोऽर्थः समायाति।

निपातोपसर्गाः द्योतकाः वाचकाः वेति विवेचनम्—

"उच्चावचेषु अर्थेषु निपतन्ति[70]" इति निपाताः । "चादयोऽसत्त्वे" (पा. सु. १-४-५७) इति सूत्रात् एव ज्ञायते द्रव्यभिन्नार्थे चादयः निपातसंज्ञाः भवेयुः। यथा– च, वा, वै, स्वधा, न, नञ्

इत्यादयः। निपाताः उपमार्थे, कर्मोपसंग्रहार्थे पदपूरणार्थे च प्रयुक्ताः भवन्ति। उक्तञ्च यास्काचार्येण– "अप्युपमार्थेऽपि कर्मोपसंग्रहार्थेऽपि पदपूरणाः"[71] इति। यथा– उपमार्थे– न, इव, चित्, नु प्रभृतयः। कर्मोपसंग्रहार्थे– चित्, नु प्रभृतयः। पदपूरणार्थे– इम, उ, कम् प्रभृतयः।

"प्रादयः" (पा. सू. १-४-५८) "उपसर्गाः क्रियायोगे" (पा. सू. १-४-५९) इति सूत्राभ्याम् उपसर्गस्य स्वरूपं ज्ञातुं शक्यते। प्र, परा, अप, सम्, अनु, अव, निस्, निर्, दुस्, दुर्, वि, आङ्, नि, अधि, अपि, अति, सु, उत्, अभि, प्रति, परि, उप इति प्रादयः निपाताः यदा क्रियया प्रयुक्ताः भवन्ति, तदा ते उपसर्गसंज्ञाः भवेयुः। वैदिके तु उपसर्गाणां प्रयोगे किञ्चित् वैचित्र्यं "छन्दसि परेऽपि" (पा. सू. १-४-८१) "व्यवहिताश्च" (पा. सू. १-४-८२) इति सूत्राभ्यां दृश्यते। सूत्राभ्यामुच्यन्ते गत्युपसर्गसंज्ञकाः छन्दसि परे व्यवहिता अपि प्रयोक्तव्याः। यथा– हरिभ्यां याह्योक आ। आ मन्द्रैरिन्द्र हरिभिर्याहि।

एवं निपातोपसर्गाणां ज्ञाने सत्यपि वैदिककालादेव वितर्कः विद्यते निपातोपसर्गाः द्योतकाः आहोस्वित् वाचकाः। शाकटायनाचार्यमते नामाख्याताभ्यां पृथक् प्रयुक्ताः उपसर्गाः निश्चितरूपेण अर्थं नैव प्रकाशयन्ति। उपसर्गास्तु नामाख्यातयोः अर्थानां द्योतकाः, न तु वाचकाः। तथा चोक्तं निरुक्ते– "न निर्बद्धा उपसर्गा अर्थान्निराहुरिति शाकटायनः, नामाख्यातयोस्तु कर्मोपसंयोगद्योतकाः भवन्ति"[72] । परन्तु आचार्यः गार्ग्यः उपसर्गाणां वाचकत्वं स्वीकरोति। उक्तञ्च निरुक्ते– "उच्चावचा पदार्था भवन्तीति गार्ग्यः"[73] ।

नैयायिकानां मते प्रादयः (उपसर्गाः) द्योतकाः किञ्च चादयः (निपाताः) वाचकाः भवन्ति। "यत्तु तार्किकाः उपसर्गाणां द्योतकत्वं तदितरनिपातानां वाचकत्वम्, 'साक्षात्प्रत्यक्षतुल्ययोः' इति कोशात्"[74] इति परमलघुमञ्जूषायाम्। परन्तु एवं वैषम्ये किमपि मानं नास्ति, अतः नैयायिकानामेतन्मतं न समीचीनम्। भट्टोजिदीक्षितः निपातानां द्योतकत्वं स्वीकरोति। तथा आह–

"द्योतकाः प्रादयो येन निपाताश्चादयस्तथा।
उपास्येते हरिहरौ लकारो दृश्यते यथा" ॥[75] इति।

अर्थात् येन कारणेन प्रादयः उपसर्गाः द्योतकाः भवन्ति, तेनैव कारणेन चादयः निपाताः अपि द्योतकाः भवेयुः। तच्च उदाहरणेन स्पष्टीक्रियते– 'ईश्वरम् अनुभवति' इत्यस्मिन् वाक्ये–

- यः अनुभवः अर्थः ज्ञायते, सोऽर्थः धातोः नास्ति। यदि धातोः अर्थः स्यात् तर्हि 'भवति' इत्यत्रापि भू-धातुः अस्ति, तेनापि सोऽर्थः ज्ञायते।
- अनुभवः इति उपसर्गस्यापि अर्थः नास्ति। यदि उपसर्गस्य अर्थः स्यात् तर्हि प्रकृतेः अर्थः नैव तिष्ठेत्, तेन आख्यातार्थस्य सम्बन्धः न सम्भवति। नियमोऽस्ति– प्रत्ययः प्रकृतेः अर्थेन सह सम्बद्ध्य स्वार्थं प्रकाशयति। पुनः 'अनुगच्छति' इत्यत्रापि "अनु" इत्यनेन अनुभवार्थः प्रतीतः स्यात्।
- अनुभवः अर्थः धातूपसर्गयोः अपि नास्ति। धातूपसर्गयोः अर्थः चेत् गौरवं स्यात्।

अतः सत्तादेः अर्थस्य यः वाचकः धातुः अस्ति, तस्य एव अनुभवेऽर्थे लक्षणा भवति, किञ्च उपसर्गः तात्पर्यग्राहकः। तात्पर्यग्राहकत्वम् एव द्योतकत्वम्। एवं रूपेण चादिषु अपि बोध्यम्। तच्च उदाहरणेन स्पष्टीक्रियते– 'चैत्रमिव पश्यति' इत्यस्मिन् वाक्ये चैत्रपदस्य लक्ष्यार्थः सादृश्यविशिष्टः। अत्र 'इव' शब्दः तात्पर्यग्राहकः भवति। उपसर्गस्य द्योतकत्वसिद्धये दीक्षितेन युक्तिः प्रदर्शिता– 'उपास्येते हरिहरौ' इत्यत्रापि केचन प्रश्नाः समागताः–

- उपासनार्थः उपसर्गस्य भवति?
- अथवा, धातूपसर्गयोः भवति?
- अथवा, धातोः भवति?

उपासनार्थः उपसर्गस्य नास्ति। उपासनार्थः उपसर्गस्य चेत् स्वार्थफलव्यधिकरणव्यापारवाचकत्वरूपत्वं सकर्मकत्वम् इति सकर्मकस्य लक्षणं आस्-धातौ न सङ्गच्छते। यतो हि उपासनार्थस्तु उपसर्गस्य अस्ति इति स्वीकृतः तर्हि तदुपासनरूपफलम् आस् -धातोः अर्थः न स्यात् इति आस्-धातोः उपासनरूपफलवाचकत्वाभावः विद्यते।

उपासनार्थः धातूपसर्गयोः अपि नास्ति, यतो हि वाचकतायाः गौरवं स्यात्। धातोः वाचकत्वस्वीकृते द्योतकत्वम् उपसर्गे आगच्छति। तेन उप इति तात्पर्यग्राहकः भवति। सम्प्रति प्रश्नः समायाति– एतावता पर्यन्तम् उपसर्गस्य तात्पर्यग्राहकत्वमेव दृश्यते, न तु द्योतकत्वम्। तदा श्रीहरिवल्लभाचार्येण दर्पणटीकायामुच्यते– "तात्पर्यग्राहकत्वमेव इत्येवकारेण द्योतकत्वस्य वृत्त्यन्तरत्वव्यवच्छेदः। अनुभवादिफले धातोस्तात्पर्य-ग्राहकत्वस्य उपसर्गसमभिव्याहाराधीनत्वात् "उपसर्गाः क्रियायोगे" (पा. सू. १-४-५९) इत्यत्रापि क्रियाविशेषणीभूतार्थतात्पर्यग्राहकत्वमेव 'उपसर्गाः क्रियायोगे' इत्यनेन विवक्षितम्"[76] इति।

निपातानां वाचकत्वे दोषविवेचनम्—

नैयायिकानां मतम् आश्रित्य निपातानां वाचकत्वं स्वीक्रियते चेत् केचन दोषाः दृश्यन्ते। प्रथमतः, षष्ठ्यादिसम्बन्धवाचकविभक्तिं विना प्रातिपदिकार्थयोः भेदसम्बन्धेन अन्वयः नैव सम्भवति। न चेत्, 'राजा पुरुषः' इत्यस्य "राजसम्बन्धी पुरुषः" इति अर्थापत्तिः स्यात्। द्वितीयतः, 'धवखदिरयोः समुच्चयः' इतिवत् 'धवस्य च खदिरस्य च' इत्येव वाक्यं स्यात्, न तु 'धवश्च खदिरश्च'। तृतीयतः, काव्यादौ अन्वयः न स्यात्। तथा हि उक्तं–

"शरैरुस्रैरिवोदीच्यानुद्धरिष्यन् रसानिव।
इत्यादावन्वयो न स्यात् सुपाञ्च श्रवणं ततः"॥[77] इति।

उस्रसदृशबाणेन रससदृशोत्तरवासिनाम् उद्धरिष्यन् इत्यत्र उस्रशब्दस्य करणे तृतीया विभक्तिः अस्ति। अत्र उस्रः करणं नास्ति, अपि तु उस्रसदृशः करणम् अस्ति। यदि निपातानां वाचकत्वं स्वीक्रियते तर्हि उस्रशब्दस्य उस्रसदृशः अर्थः न भवति, परन्तु 'इव' इत्यस्य सदृशः अर्थः भवत्येव। तेन 'उस्र' इत्यत्र करणे तृतीया विभक्तिः न अनुसर्तव्या, एवञ्च 'इव' इत्यत्र

तृतीया विभक्तिः करणीया एव, परन्तु एवं नास्ति अतः निपातानां वाचकत्वं नास्ति, अपि तु द्योतकत्वम् अस्ति।

निपातानां द्योतकत्वे युक्तिविवेचनम्—

नैयायिकाः कथयन्ति– 'अब्राह्मणः' इत्यत्र नञ्तत्पुरुषसमासे पूर्वपदम् 'अ' इति निपातः, वैयाकरणानां मते तु सः अनर्थकः। केवलं ब्राह्मणस्य ब्राह्मणसदृशभिन्नः अर्थः भवति। पूर्वपदस्य अनर्थकत्वे उत्तरपदार्थस्य अप्राधान्यात् तत्पुरुषलक्षणाव्याप्तिः, उपसर्गस्य अर्थवत्त्वाभावात् प्रातिपदिकत्वाभावात् विभक्तिः अपि न भवेत्। तदुत्तरे दीक्षितपादः आह–

"नञ्समासे चापरस्य द्योत्यं प्रत्येव मुख्यता।
द्योत्यमेवार्थमादाय जायन्ते नामतः सुपः"॥[78] इति।

अर्थात् नञ्समासे या उत्तरपदार्थप्रधानता सा द्योत्यम् अर्थम् आश्रित्य एव भवति। तम् एव अर्थम् आश्रित्य निपाताः अर्थवन्तः भवन्ति। तस्मात् प्रातिपदिकत्वात् सुबुत्पत्तिः अपि भवति। निपातानां प्रातिपदिकत्वे मानमुच्यते–

निपातेषु सुबुत्पत्तौ "अव्ययादाप्सुपः" (पा. सू. २-४-८२) इति सूत्रमेव प्रमाणम्। यदि अव्ययात् सुबुत्पत्तिः न स्यात् तर्हि इदं सूत्रं व्यर्थं स्यात्, अतः अव्ययात् सुबुत्पत्तिः भवत्येव।

"निपातस्यानर्थकस्य" इति वार्त्तिकेन निपातानां प्रातिपदिकसंज्ञा भवति।

"कृत्तद्धितसमासाश्च" (पा. सू. १-२-४५) इति सूत्रस्थेन चकारेण अनर्थकानां प्रातिपदिकसंज्ञा भवति।

अनेन स्पष्टीक्रियते यत्, निपाताः द्योतकाः भवन्ति। आकृत्यधिकरणवार्त्तिके मीमांसाचार्यैः उक्तं–

"तयोरर्थाभिधाने हि व्यापारो नैव विद्यते।
यदर्थद्योतकौ तौ तु वाचकः स विचार्यते"॥[79] इति।

अर्थात् निपातोपसर्गयोः शक्तिलक्षणान्यतररूपः व्यापारः नास्ति। तयोः अर्थनिर्णयः न क्रियते, यतो हि एतत् द्वयं वाचकं नास्ति, अपि तु अपरस्य अर्थस्य द्योतकम् अस्ति। नामाख्यातात्मकः यः वाचकः स विचार्यते इति।

नैयायिकाः पुनः आहुः अन्वयव्यतिरेकाभ्यां निपातानां तत्तदर्थवाचकत्वम् उचितमेव। यतो हि बोधकतारूपा शक्तिः निपातेषु अस्ति। तत्र कोऽपि बाधकः नास्ति। अपरञ्च 'प्रजयति' इत्यत्र प्रकर्षरूपः अर्थः धातोः भवति। 'प्र' इति द्योतकमात्रम्, एवं रीत्या 'पचति' इत्यत्रापि कर्तृविशिष्टभावनायां धातोः लक्षणा भवति, किञ्च 'ति' केवलं तात्पर्यग्राहकम्। एवं सति वैयाकरणाः वदन्ति– अन्वयव्यतिरेकसम्बन्धेन निपातस्य वाचकत्वम् उचितम् अनुचितं वा इति विषये अस्माभिः किमपि नोच्यते, परन्तु प्रादयः द्योतकाः चादयः वाचकाः इति भेदः नोचितः।

निपातोपसर्गाणां द्योतकत्वे वाचकत्वे च भर्त्तृहरिमतविवेचनम्—

'पचति' इत्यादौ सम्भाविनः प्रकृष्टपाकेत्यादयः भेदाः केवलैः पचतीत्यादिभिः अनिदर्शिताः। अतः प्रपरादिना उपसर्गेण सम्बन्धे सति स्पष्टरूपः अर्थः बोध्यते। तस्मात् उपसर्गाणां द्योतकत्वम् अस्ति एव। पुनः उच्यते उपसर्गाः न केवलं द्योतकाः भविष्यन्ति यावत्पर्यन्तं ते वाचकाः अपि न स्युः। तदाह–

"अप्रयोगेऽधिपर्यौश्च यावत् दृष्टं क्रियान्तरम्।
तस्याभिधायको धातुः, सह ताभ्यामनर्थकः"॥[80] इति।

अत्र एवमाशयः अस्ति यत्, 'अध्यागच्छति' इत्यत्र 'आगच्छति' इत्यनेन यः अर्थबोधः जायते, 'अध्यागच्छति' इत्यनेनापि स एव अर्थबोधः जायते, अतः अत्र 'अधि' इत्यस्य अनर्थकत्वमस्ति। तथैव 'पर्यागच्छति' इत्यत्र 'आगच्छति' इत्यनेन यः अर्थबोधः जायते, स एवार्थबोधः 'पर्यागच्छति' इत्यनेनापि जायते। अत एव अत्रापि परि इत्यस्य अनर्थकत्वं विद्यते। प्रकरणादिना 'आगच्छति' इत्यनेन सर्वतोभावविशिष्टागमनम् इत्यर्थबोधः जायते। एवं प्रयोगे अलाघवात् अधिपरीत्यनयोः प्रयोगात् गौरवजन्यदोषः भवति। लौकिकशब्दव्यवहारे लाघवं प्रति अनादरात् अधिपरीत्यनयोः प्रयोगः स्पष्टार्थः।

'अध्यागच्छति', 'पर्यागच्छति' इत्यादौ समुदायः एव विशिष्टार्थस्य वाचकः। केवलम् अधिपरीत्यनयोः किञ्च केवलं धातोः अनर्थकत्वम् अस्ति। अर्थं प्रकाशयितुं केवलं धातोः उपसर्गस्य वा सामर्थ्यं नास्ति। अपि तु द्वयोः समावेशे अर्थविशेषः प्रकाशितो भवति। अतः एवं वक्तुं शक्यते यत् धात्वर्थकथने उपसर्गास्तु सहकारिणः स्युः। अतः उपसर्गाः धातोः अर्थम् अनुवर्त्तयन्ति। तस्मादेवं स्पष्टीक्रियते यत्, उपसर्गाणां वाचकत्वमपि अस्ति।

उपसर्गाणामिव निपाताः अपि अनियताः। यतो हि केचन निपाताः वाचकाः, केचन च निपाताः द्योतकाः भवन्ति। निपातानां स्वरूपं वक्तुं भर्त्तृहरिः आह–

"निपाताः द्योतकाः केचित् पृथगर्थाभिधायिनः।
आगमा इव केऽपि स्युः सम्भूयाऽर्थस्य वाचकाः"॥[81] इति।

अर्थात् निपाताः केषाञ्चित् अर्थानां द्योतकाः भवन्ति, यथा– 'वृक्षश्च प्लक्षश्च' इत्यादौ च इति निपातः समुच्चयरूपम् अर्थं द्योतयति। पुनः केचन निपाताः अर्थानां वाचकाः भवन्ति। ते तु पृथगर्थाभिधायिनः, यथा– शश्वत्, युगपत्, एकपदे इत्यादयः। पुनश्च केचन निपाताः आगमाः इव सम्भूतार्थानां वाचकाः भवन्ति, एवं निपातविषये पक्षत्रयमस्ति।

निष्कर्षोऽर्थः—

नागेशमते उपसर्गाणां निपातानाञ्च द्योतकत्वं विद्यते। नैयायिकाः तु निपातानां वाचकत्वं किञ्च उपसर्गाणां द्योतकत्वं स्वीकुर्वन्ति। कौण्डभट्टमते निपातानां वाचकत्वम् अस्ति। भट्टोजिदीक्षितोऽपि निपातानां द्योतकत्वं स्वीकरोति। मीमांसकाः निपातोपसर्गयोः द्योतकत्वमेव

स्वीकुर्वन्ति न तु वाचकत्वम्। भर्त्तृहरिमते उपसर्गाश्च द्योतकाः वाचकाश्च भवन्ति। केचित् निपाताः द्योतकाः, केचित्तु पृथगर्थाभिधायिनः वाचकाः। पुनः केचित् आगमा इव सम्भूयार्थानां वाचकाः भवन्ति। वैयाकरणानां मतमस्ति यत्, नैयायिकोक्तमते प्रादयः उपसर्गाः द्योतकाः किञ्च चादयः निपाताः वाचकाः इति भेदः नैव कर्तव्यः। अतः सर्वेषां निपातोपसर्गाणां द्योतकत्वम् अस्ति। एवं निपातोपसर्गाणां वाचकत्वद्योतकत्वविषये वैमत्यं वर्त्तते। अतः अत्र कः पक्षः ग्राह्यः इति विषये विद्वांसः विचारकाः।

तथ्यसूत्रम्

1. शब्दार्थरत्नम् (वाक्यकाण्डम्)– पृ. सं.– ६।
2. शब्दार्थरत्नम् (वाक्यकाण्डम्)– पृ. सं.– १४।
3. शब्दार्थरत्नम् (पदकाण्डम्)– पृ. सं.– ४६।
4. माहेश्वरसूत्रम् १।
5. महाभाष्यम् (द्वितीयाह्निकम्)
6. वाक्यपदीयम् (१/ ७१)।
7. वाक्यपदीयम् (१/७२)।
8. वाक्यपदीयम् (ब्रह्मकाण्डम्)– पृ. सं.– ८३।
9. पाणिनीयशिक्षा ३।
10. पाणिनीयशिक्षा ४।
11. वैयाकरणसिद्धान्तकौमुदी (पा. सू. ८-२-१)।
12. पा. सू. १-१-३०।
13. वैयाकरणसिद्धान्तकौमुदी (बा. टी.)– पृ. सं.– १९।
14. वैयाकरणसिद्धान्तकौमुदी (सं. प्र.)– पृ. सं.– १९।
15. वैयाकरणसिद्धान्तकौमुदी (सं. प्र.)– पृ. सं.– २१।
16. वाक्यपदीयम् (१/१२३)।
17. शब्दार्थरत्नम् (पदकाण्डम्)– पृ. सं.– ४६।
18. शब्दार्थरत्नम् (पदकाण्डम्)– पृ. सं.– ४६ ।
19. भाषापरिच्छेदः (शब्दखण्डः)– पृ. स.– ४४१।
20. वैयाकरणभूषणसारः (सु. टी.) पृ. सं.– ३६४।
21. वैयाकरणभूषणसारः (स्फो. नि.) पृ. सं.– ३८०।
22. द्योतिका वाचिका वा स्युर्द्वित्वादीनां विभक्तयः।
    स्याद्वा संख्यावतोऽर्थस्य समुदायोऽभिधायकः॥ वा. प. (२/१६४)
23. शब्दार्थरत्नम् (प. का.)– पृ. सं.– ५०।

24. शब्दशक्तिप्रकाशिका (श्लो. सं.– ७)।
25. शब्दशक्तिप्रकाशिका (पृ. सं.– ३३)।
26. शब्दार्थरत्नम् (पदकाण्डम्)– पृ. सं.– ५१।
27. शब्दशक्तिप्रकाशिका (श्लो. सं.– १०)।
28. शब्दशक्तिप्रकाशिका (पृ. सं.– ५१)।
29. शब्दार्थरत्नम् (पदकाण्डम्)– पृ. सं.– ५०।
30. वाक्यपदीयम् (३/१/१)।
31. वाक्यपदीयम् (हेला.) ३/१/१।
32. ऋग्वेदः १/१६४/४५।
33. निरुक्तम् (१/४/१)।
34. निरुक्तम् १/१/१।
35. वैयाकरणभूषणसारः (धा. प्र.)– श्लो. सं.– २ ।
36. कृत्तद्धितसमासाश्च (पा. सू. १-२-४६)।
37. वाक्यपदीयम् ३/१/३५।
38. वाक्यपदीयम् ३/८/२९।
39. क्रियावाची धातुः सत्त्ववाचितामेति। वा. प. (हेला.) ३/१/३५।
40. सार्वधातुके यक् (पा.सू. ३-१-६७) इति सूत्रे भाष्ये।
41. तदाख्यातं येन भावं स धातुः। ऋ. प्रा. १२/१९, तन्नाम येनाभिदधाति सत्त्वम्। ऋ. प्रा. १२/१८।
42. ऋक्संहिता १/१६४, ४५।
43. प्रागुपसृज्यत आख्यातपदस्येत्युपसर्गः प्रादिः (ऋ. सं. १/१६४, ४५), सा.भा.।
44. उपसर्गा विंशतिरर्थवाचकाः (ऋ. प्रा. १२/२०)
45. उपसर्गाः क्रियायोगे (पा. सू. १-४-५९)
46. क्रियाविशेषक उपसर्गः (पा. सू. १-३-१) म. भा.।
47. वाक्यपदीये नावलोक्यते। वै. सि. कौ. (भ्वा. प्र.)– पृ. सं.– ५४।
48. काव्यालङ्कारः (द्वितीयः अध्यायः)– पृ. सं.– १०।
49. वार्तिकम् ११३१-११४७।
50. वैयाकरणसिद्धान्तकौमुदी (भ्वा. प्र.)– पृ. सं.– ५२।
51. शब्दशक्तिप्रकाशिका (श्लो. सं.– ११)।
52. इतरे निपाताः (ऋ. प्रा. १२/२१)
53. प्राग्रीश्वरान्निपाताः (पा. सू. १-४-५६)।
54. निरुक्तम् (१/२/१)।

55. उवटभाष्ये अनन्तभट्टभाष्ये च (वा. प्रा. ८/४९)।
56. सम्बन्धावच्छेदहेतवः कर्मप्रवचनीयाः इष्यन्ते। वा. प. (पुण्य.) २/१९९।
57. कर्मप्रवचनीयाः (पा. सू. १-४-८३)।
58. महाभाष्यम् (पा. सू. १-४-८३)।
59. वाक्यपदीयम् (२/१९७)।
60. स चोपजातः सम्बन्धो विनिवृत्ते क्रियापदे। कर्मप्रवचनीयेन तत्र तत्र नियम्यते।। वा. प. (२/१९९)।
61. कर्मप्रवचनीयाः (पा. सू. १-४-८३)।
62. वाक्यपदीयम् (२/२०४)।
63. वैयाकरणसिद्धान्तकौमुदी (का. प्र.)– पृ. सं.– ६२४।
64. सुप्तिङन्तं पदम् (पा. सू. १-४-१४)।
65. निरुक्तम् (१/१।
66. व्यक्तिविवेकः (प्रथमः विमर्शः)– पृ. सं.– २२।
67. काव्यप्रकाशः (द्वितीयोल्लासः)– पृ. सं.– ८।
68. भाषापरिच्छेदः (शब्दखण्डः)– पृ. स.– ४४१।
69. निरुक्तम् (१/१)।
70. निरुक्तम् (१/२)।
71. निरुक्तम् (१/२)।
72. निरुक्तम् (१/१)।
73. निरुक्तम् (१/१)।
74. परमलघुमञ्जूषा (पृ. सं.– १४५)।
75. वैयाकरणभूषणसारः (श्लो. सं.– ४२)।
76. वैयाकरणभूषणसारः (दर्पणटीका)– पृ. सं.– ३०१।
77. वैयाकरणभूषणसारः (श्लो. सं.– ४५)।
78. वैयाकरणभूषणसारः (श्लो. सं.– ४६)।
79. वैयाकरणभूषणसारः (निपातनिर्णयः)– पृ. सं.– ३०८।
80. वाक्यपदीयम् (२/१९०)।
81. वाक्यपदीयम् (२/ १९२)।

Bibliography

- Bhartṛhari. *Vākyapadīya*. Ed. Harinarayan Tiwari. 1st Edition. 5 vols. Varanasi: Chowkhamba Sanskrit Series Office, 2015. Sanskrit.
- Bhaṭṭācārya, Jagadīśatarkālaṅkāra. *Śabdaśaktiprakāśikā*. Ed. Dhundhiraj Sastri. Varanasi: Chowkhamba Sanskrit Sansthan, 2002. Sanskrit.
- Bhaṭṭojidīkṣita. *Vaiyākaraṇasiddhāntakaumudī*. Ed. Giridhara Sharma & Parameshwarananda Sharma. 4 vols. Delhi: Motilal Banarasidas, 2010. Sanskrit.
- Kauṇḍabhaṭṭa. *Vaiyākaraṇabhūṣaṇasāra*. Ed. Madhusudan Penna. Delhi: Bharatiya Book Corporation, 2013. Sanskrit.
- Nāgeśabhaṭṭa. Paramalaghumañjūṣā. Ed. Lokamani Dahal. Reprint. Varanasi: Chowkhamba Surabharati Prakashan, 2011. Sanskrit.
- Patañjali. *Vyākaraṇamahābhāṣya*. Ed. Jaishankar Lal Tripathi. Varanasi: Chowkhamba Krishnadas Academy, 2017. Sanskrit & Hindi.
- Yāska. *Nirukta*. Ed. Uma Shankar Sharma. Varanasi: Chowkhamba Vidya Bhawan, 1961. Hindi.

SUṢAMĀ : Multidisciplinary Research Journal ISSN: 3107-4529
Vol. 1, Issue-1, (Jan-Mar) 2025

The Conception of Liberation in the Pātañjala Yoga – system

Dr. Krishnagopal Adhikari
Associate Professor,
Dept. of Sanskrit, Sitananda College
Purba Medinipur, West Bengal, India.
E-mail ID: krishnagopaladhikari64@gmail.com

Abstract:

It is a great pleasure to me that my article entitled "The Conception of Liberation in the Pātañjala Yoga-System" is ultimately published to keep pace with the present day dynamics. The subject-matter of my article is studied completely based upon the conception of liberation in the Pātañjala-Yoga System. I have tried utmost to dive deep into the theme of the subject of this article discussed most reasonably in the light of other Indian Philosophies.

The Sāṃkhya-Yoga Philosophy plays a vital role in Indian Philosophy. It has been recognized as the most ancient philosophy in the field of this discipline. Both the Sāṃkhya and Yoga Systems are co-related. Liberation or emancipation of salvation is the only goal of the Indian Philosophy. Liberation is impossible without the co-operation of the Yoga-systems of Patañjali and other systems of Indian Philosophy. Though the Advaita Vedānta Philosophy dismissed its necessity by the Brahma Sutra– "etena Yogaḥ pratyuktaḥ".

Though Patañjali is not the expounder of the yoga system, he collected different types of yogic practices in his lifetime and divided those into four Chapters. He is the path-finder of those who desire liberation or emancipation. It can never be violated by any other means. Hiranyagarvaḥ is the founder of the yoga system as opined by the Sage Yājñavalkaḥ.

Keywords: Pātañjala, Pātañjalayogasūtra, Kaivalya, Puruṣa, Avyakta.

It has been said in one of the aphorisms of Pātañjalayogasūtra, – 'Sattvapuruṣayoh śuddhisā-mye kaivalyamiti' (3/55). The meaning of this aphorism is as follows: Kaivalya is attained after equation of buddhisattva (Content of Intellect) and Puruṣa through purification (śuddhyā sāmyaṃ = śuddhisāmyaṃ, that is, equation through purification), even though knowledge due to viveka or separation by discrimination be attained or not.

Kaivalyasiddhi, attainment of union with the Absolute, is achieved when the content of Intellect and puruṣa are both so purified as to resemble each other, or appear to be equal or identical. This purification and resultant equality of Intellect and Puruṣa do not constitute Kaivalya on oneness with the Absolute by themselves, but they are the cause of Kaivalya. The purification and identification of the intellect had to its oneness with the Absolute,

which is ever pure. When the mind is established in the conscious knowledge of identity with the Puruṣa, or so to say, in the consciousness, - 'I am none but Puruṣa', the Intellect whit its content of ego or I-ness seems to be equal to Puruṣa or the Absolute. So, in its purity and alone-ness the Intellect equals Him. This is what is meant by the purification of Intellect and its oneness whit the Absolute. In this state the content of Intellect is freed from the impurities due to rajas and tamas and is completely purified, and what remains of it as a residue is absolutely pure sattva. Puruṣa is by nature absolutely pure when alone or in His original state; so His purification and equalisation are only attributed and not real; He is called pure as the Sun, coming out of the covering of a cloud, is called pure. Impurity is foreign to Puruṣa, it comes from contact of gross or material enjoyment. So long as He does not come in contact of gross sense objects or adventitious matter He may be described as pure in His pristine felicity. Disintegration of Puruṣa begins with His association or identification with intellection or mentation. When the process of intellection or mentation dissolves in Puruṣa and He remain in His pristine state His integration is complete.

When the Intellect takes after or resembles Puruṣa, its intellection ceases. It may be said that from a practical standpoint then Puruṣa looks like Intellect while He looks like Himself as well. That is the state of Kaivalya or oneness with the Absolute. Kaivalya thus means to remain 'Kevala' one alone in His integral state on the part of Puruṣa, in whom intellection ceases altogether. Hence in the state of Kaivalya Puruṣa does not undergo any transformation but in Him Intellect undergoes complete dissolution.

Now we shall discuss how the concept of mukti or liberation has been explained elsewhere in Vyāsa's commentary on Pātañjala Yogasūtra.

It has been stated in the fifth aphorism of Samādhipāda of Pātañjala Yogadarśana: tadebambhūtam cittamavasitādhikā-ramatmakalpena vyāvatiṣthate pralayaṃ vā gacchatīti. The language of this part of the commentory is very obscure. The literal meaning of this part is as follows: that citta, whose domain of control, that is, (Puruṣa's) experience of earthly pleasures and liberation therefrom, has reached the end of inducement or attachment, exists like Ātmā (Ātmakalpa = as pure as Ātmā), or dissolves in Primordial matter or Prakṛti. The commentators have not attached much importance to the part, 'Ātmakalpena vyāvatisthate'. Vācaspati Miśra has said, 'tadevambhūtaṃ cittaṃ nirodhāvasthaṃ saṃkāraśeṣam bhūtvā Ātmakalpena avatisthate iti āpātataḥ pralayaṃ vā gacchatīti paramārthataḥ', which means that citta, held under restraint, exists seemingly like Ātma; in reality, however, it dissolves in its cause the Primordial Matter or Prakṛti. This division of one of the two concepts appearing spriritualy like another is unreasonable, from sāṁkhya standpoint an instance of such division of two alternative concepts is rate. This is why Miśra was led to such a supposition. Other commentators excluding Vācaspati Miśra, have not attached any special significanec to this part. Among recent scholars, renowned in philosophical circles, Pt. Hariharānanda Āraṇya is a front-rank expositor.

His explanation is as follows : from a customary point of view liberated citta may be guessed to have dissolved in its original cause, Avyakta that is, Prakṛti; and from the spititual standpoint, that is, from the view-point of cessation of sorrows, when complete elimination of three kinds of sorrows occurs, there is no possibility of their further recurrence; so, citta appears to be dissolved or defunct. When, however, citta adheres to the three guṇas the only thing that occurs is want of association between the seer and the objects seen, which are sources of sorrow. This exposition also is suppositional. In the original text there is no mention of such division into 'spiritual' and 'temporal' matters. The commentator is very sparing in his use of words. If one word be sufficient, he does not use of words for the sake of clariry, not to speak of a sentence.

Among the ancient commentories Yoga commentary is said to be very brief. There is no other commentary, so brief but pregnant. The remark of Dr. Gopīnāth Kavirāja regarding its excellence is worth mentioning : "It is the most excellent among the few such specimens of world literature". The exposition of Hariharānanda Āraṇya follows Vacaspati Miśra upto a certain extent. Although it claims some originality in regard to significance, its conception in respect of 'spititual' and 'temporal' divisions takes after Miśra's plan of supposition. Pūrṇacandra Vedāntacancu has stated in his book, "when the predominance of citta comes to an end as the result of domination over it by haste thought currents and notions, it is absolved of its usual functions and shines is its crystal like purity, existing as it does, like Ātma. At last it dissolves itself in Prakṛti and its function terminates". It is clearly seen that he has meant 'vā' in the sence of 'ca' and has sought to make us understand that citta's existence in the likeness of Ātma precedes its dissolution in Prakṛti; he has asserted this to be the real meaning of the text; he has not, however, taken recourse to any particular supposition. This is, no doubt, a merit of his exposition, but he has taken the liberty of meaning 'vā' as 'ca'. Of course, it is not rare to find 'vā', construed as 'ca', there are instances of such construction in sanskrit literature, where for the reason of no other alternatives such constructions occur. Here, too, he leaves us no occasion for thinking that there was any alternative. In that respect he may not be followed as an exemplar. Vijñānabhikṣu in his Yogo vārttika explained the line thus : 'Ātmakalpena' means Ātmabibhāgena i.e. without being separated from the Ātma and such type of Ātmā Vyuthāna-Prayaṇtam nirduḥkhataye tiṣthati' i.e. stays without any sort of grief or, sorrows upto the reawkening state (Vyuthāna-paryantam). Vijñānabhikṣu also says that such type of Ātma gets videhakaivalyaṃ destroying all the saṃskāras by dint of vigorous practice with utmost sincere effort. Thus according to Vijñānabhikṣu elevation from Nirodha-samādhi is but the liberation or Mukti to the Yogins. It may, however, be said with precision by a person, who has some acquaintance with the viewpoint of the commentator, that the remark, 'ātmakalpena vyābatiṣthati', is entirely meaningless from the standpoint of general Sāṃkhya. The operation of a thought-process has three

stages of development, - origin, duration, dissolution. Of these three, the time of dissoluation is sure to follow in course of process the time of duration. The commentator may ask in reply, 'why'? Again, the use of the root 'sthā' in 'ātmakalpena vyābatiṣthate' is significant, and the prefix 'vi' used before it strengthens this significance all the more. Hence, it is naturally suggested that the commentator has purposefully used the word 'vyābhatiṣthate'. It is usually assumed in the common viewpoint that citta dissolves in the long run and dose not stay on. It is, as if, as a mark of protest against this common theory that the commentator avers, no citta stays on as an alternative to dissolution, it dose not only stay on, it continues to stay on in a special way. If any body remarks that it is a mere wishful thinking of wild fancy, and as it raises a sectarian dispute, it is very unpalatable, too; it may be refuted by such rebuttal that this thought or fancy is not unfounded; the basis of such a fancy is clearly imbedded in the Sūtra-commentory. That is what is proposed to be discussed henecforward.

According to the system of Yoga philosophy Īśvara is also a particular Puruṣa; His difference from the Puruṣa in general is this that He is free from Kleśa (misery), Karma (acrivity), Karmavipāka (consequence of action) and Karmāśaya (stored up action). The Puruṣa in general is bound by these bonds since the beginning of time. Will He be Īśvara when freed from these bonds? No, that cannot be said, too. For, if these be many Īśvaras many difficulties will ensue in the matter of creation. Besides, if citta be defunct, from whom will aiśvarya flow or manifest itself? Aiśvarya of divine quality is a characteristic feature of guṇas in action. But Īśvara is nirguṇa. If it be argued that Īśvara is endowed with illimitable power, yet such power being a characteristic feature of combined guṇas, how can He be called free? So, such argument is irrational. In refutation of this argument the commentator Vyāsadeva says, "sa tu sadaiva muktaḥ, sadaiva Īśvara", i.e. He is always free and is always Īśvara. 'Sadaiva muktaḥ' means that His freedom is undisturbed by time, that is, He was never before in bondage, He is not in bondage now and He will never be in bondage in future. Similarly, His power, which is boundless, is also unaffected by the changes of time, He has been infinitely powerful since the dawn of creation and will ever remain so till the end of creation. Now a natural question arises, - if power be a characteristic feature of combined guṇas will it not flow or issue from Prakṛti (i.e. Primordial Matter) or Prākrita (i.e. a composite of Prakriti)? Citta is a component of Prakṛti or is a product of change taking place in Prakṛti owing to interraction of guṇas. It is essentially a seat of guṇa-action. If Īśvara be supposed to possess it, how can He be called free? For, citta is devoid of the capacity to bring mokṣa or liberation. In refutation of this argument Vyāsadeva, the commentator, has had to say in clear language, "Prakriṣta sattvopādānāt Īśvarasya śaśvatika utkarṣaḥ", which means that perfect sattva or sattyaguṇa par excellence or citta endowed with verified sāttika quality of that type being present in Īśvara, He possesses perennial omnipotence. The commentator has expressed a world of meaning by this

only one-expression, viz. 'prakriṣta sattopādānāt'. It has already been stated that the commentator is very reserved in speech; he has not elaborated this expression of 'prakriṣta sattva' anywhereelse in so many words; but it should not be thought that there is no means to understand it clearly. The problem faced by us here is equally present in almost each and every mokṣaśastra (holy books on liberation) of India. In the Śakta, Śaiva, Vaiṣṇava Āgamas there are ample instances of this problem. It is found in the itihāsa and purānas, such as, the Mahābhārata, the Bhāgavata etc., in almost all commentories excepting the Śaṅkara's commentory on Vedātasūtra, and especially in the works of the Gosvāmīs of the Chaitanya sect, where it has been described as 'aprākrita śuddha sattva'; in the Śaiva and Śakta Āgamas it has been named as 'Bindu'. There is no scope for such extensive discussion here, neither there is any necessity for such detailed description at this place. Everywhere the same problem has been faced and it has been solved in the same manner. So, for the sake of felicity of understanding, some discussion of this 'viśuddha sttva' is necessary here. In the Mahāyāna Buddhism and especially in Vajrayāna this type of problem and its solution are seen; even among non-Indian religious sects, such as, the Christains, the Mohammedans etc. discussions of this problem are found. If we want to know to which solution the commentator lends his support in his statement, 'ātmakalpena vyabatiṣthate pralayaṃ vā gacchati' in course of his Sūtra commentary, we must understand which citta will dissolve in Primeval Prakṛti and which will stay in Puruṣa Himself with crystal like purity like Ātma. Another alternative is to determine if there is any means to discriminate between these two types of citta or if there is any suggestion thereof in the commentary itself. It may be suggested in this connection that all cittas will dissolve themselves in their cause owing to extreme or acute Vairāgya, if there be no particular desire left in them, and that if anybody desire to attain liberation by achieving identity with Īśvara owing to desire for Bhakti or devotion he may attain that sort of liberation. There is no inconsistency in such suggestion. In order to avoid prolixity no discussion of the different philosophical streams is made here. Such discussion will find due place in course of the thesis.

We shall now discuss very briefly in the context of mukti or liberation, as approved by Pātañjala Yogadarśana, this subject in relation to other philosophical systems, particularly Advaita Vedānta. Hinayāna Bauddha and Gauḍiya Vaiṣṇava philosophy. Vyāsadeva has mentioned the words 'prakṛṣta sattva' in his commentory on Pātañjala Yogasūtra (1/24), defining Īśvara, in the context of describing His eternal excellence. He means to suggest that the eternal excellence of Īśvara is owing to His being endowed with purest sattva. There is much consistency between this state and 'aprākṛta śuddha sattva' as mentioned by the Gauḍiya Vaiṣṇavas. Bhagavāna Śrīkṛṣṇa is possessed of this supernatural pristine form of sattva. The Īśvara, mentioned in Vyāsa's commentory, is Himself the very ingredient of super-excellent sattva and is also endowed with it. A deep study of these

two aforesaid terms is necessary in the context of comprehending the concept of mukti or liberation, as approved by Pātañjala Yogadarśana. The discussion that follows is needed to understand the real picture of a yogī or sādhaka, desirous of attaining Kaivalya, when it is depicted in the language used in common parlance.

Indian spiritual aspirants are mainly divided into two categories. Those, who follow the Vedic stream are being here called Sampradāyins. Nanaka, Kavira etc., who are called Panthīs, are excluded from this category. In the association of sādhus or ascetics the custom of describing those, who are adherents of the Vedas and adopt any one of the commentators of the Brahmasūtra, as Sampradāyins has been handed down till today. Besides these there are the Āgamikas. Among them there are the Śaiva ascetics divided into sub-sects. The Vaiṣṇavas are also Āgamikas in their origin or source, as they to base their conclusions in some form or other on "Pañcarātra". Even some of the Āgamikas in accordance with the Āgamika tradition of Brahmasūtra treat one of its commentaries as their authority. Thus it is found that there is ordinarily no bar to considering all ascetic orders as owing allegiance to the Vedas. We say 'ordinarily', because in subtle considerations such divisions are irrelevant. There are such Āgamikas, who even think that Āgama is the final authority. The Vedas are the first ladder in the many flights of steps which are constituted by Āgama. Among the many scriptural codes of ceremonial rules in the gradation of Āgama tradition Vedācāra is the first in order Abhinavagupta, who is considered to be proficient in all the Āgamas, has lent considerate support to this opinion. In his judgement a votary of God shows respect to another scriptural authority or evinces interest in the performance of rites with allegiance to it so long as he has desires befitting a paśu (a primary attendant of Śiva, who has carnal desires still left in him). Let it as it may, this discussion is irrelevant here. For a contextual review this is sufficient. Let us now resume the original discussion of the two categories of rotaries among the Sampradāyins. On one side of them there is venerable Śaṁkara along with Hinayana Bauddhas. On the other side there are principally the Vaiṣṇava devotees and the Śaiva-śakta sects of ascetics, who being opposed to Śaṁkara's doctrines lie in the same category with the Vaiṣṇava devotees. Their difference from Ācārya Śaṁkara pertains mainly in relation to the determination of the Ultimate Reality. There is absolutely no difference of opinion in regard to the doctrine that the Ultimate Reality is citsvarūpa (essentially and spontaneously conscious self); all the difference lies in relation to the affinity of Śakti with this Essence. In the opinion o f Ācārya Śaṁkara the Ultimate Reality is Nirviśeṣa Brahma; the Śakti, which is imagined to play her role in It, is 'sadasadbhyāmanirvacaṇīya', that is, neither real nor unreal and hence indescribable; so, he takes Śakti for something unreal like a dream. In accordance with all other sects Brahma-Śakti is inherent in Brahma, and since she is immanent she is as real as Brahma Itself; she is indivisibly one with Brahma, so she exists within and apart from It. Launching into disputes on

this issue is useless. Only the doctrinal statement in connection with the proposed discussion is made here.

It is obvious from the aforesaid arguments that each of the classes of votaries acknowledges Śakti as an identity. Their Bhagavāna (God endowed with six aiśvaryas) is in essence Existence Absolute, Consciousness Absolute and Bless Absolute. His Energy immanent in Him is indivisible from Him. In the Kāśmīrī Āgama this Śakti or Energy residing in Him has been described as entirely one with Him (Śiva). One Absolute Entity has been described as Śiva on account of predominance of spontaneous revelation in Him and Śakti, owing to predominance of conscious cogitation in Her. This difference owing to the plea of revelation and cogitation does not make any change in Reality; for revelation bereft of self-conscious cogitation is not worth the name; so, it is insensate. Self-consciousness is the very life-breath of revelation. The Gauḍiya Vaiṣṇava sect, inaugurated by Mahāprabhu Śrīkriṣṇa Caitanya, does not find any difference in this respect. They do not acknowledge any Reality devoid of Śakti of Energy. This Śakti, again, is in their opinion of three divisions: antaraṁga, bahiraṁga and tatastha (that is, inner, outer and marginal). They are respectively called Htādinī, Sandhinī Samvit. Of these the first being the innermost is the very essence of His power. Māyā being the outermost of His powers (bahiraṁga) covers Reality and distracts the sould from His and Jīva comes within the jurisdiction of His marginal power and is called tatastha. In this perspective Jīva is essentially one with Absolute Reality. His relation to the Reality is that of estrangement and reunion. In apprehension of deficiency in argument this relation is described under cover of the term, ‘acintyabhedābheda’ (the inconceivable separetion and union). According to the Gauḍiya Vaiṣṇavas Śrīmadbhāgavata is considered to be the epitome of the Vedas and it is the Chief authority on the Ultimate Reality. That śloka of the Bhābavata which is accepted as the basic source of their theological contention on the Ultimate Reality is: ‘Vadanti tattatvavidastattatt-vam yajjñānamadvayam / Brahmeti paramātmeti Bhagavānīti śabdyate’, that is, those who have philosophical and ontological knowledge of the Ultimate Reality describe it as The Supreme one, without a second, Its essence is knowledge Absolute; the same Reality manifests Itself under the three names of Brahma, Paramātmā and Bhagavāna. It should be taken for granted that the difference in manifestation is due to the difference in the taste and capacity of the votaries of Godhead. The Gauḍiya Vaiṣṇavas believe in the theory of evolution through change and transformation and not in the theory of illusion of māyā. Kṛṣṇa’s will acts as an incentive to His Sandhinī Śakti, which undergoes purification and transforms herself into citdhama and other pure accessory environments for the manifestation of His inner power or Svarūpaśakti. This sanctified pure energy is otherwise named ‘Vasudeva’. Bhāgavata says on this point: “Sattvam Viśuddhaṃ Vasudeva Sajñitam”, that is, the rectified pure entity goes by the name of Vasudeva. Beyond this supernormal entity there is an aura of effulgent rays encircling it. The Gauḍiyas call it

Siddhadhāma, Brahmadhāma or Brahma. It is formless and the paravyoma referred to above is with form. By way of instance the Gauḍiyas say: "Garmacakṣe dekhe yaiche sūrya nirviśeṣa/Jñān-mārge laite nāre tāhāra viśeṣa".

Round about the dhāma referred to above they imagine a river, full of cit water; this river is called Virajā. Its other name is Kāraṇarnava, beyond which lies the kingdom of Prakṛ̥ti. There is no difference between this Prakṛ̥ti and the Prakṛ̥ti of the Sāṁkhya System; infinite crores of Brahmāṇḍas of Māyic ingredients lie within the womb of this Prakṛ̥ti. This is the result of evolution of Śrīkṛ̥ṇa's Māyā śakti. Diversity is seen in place of unity owing to the effect of Māya śakti. From time immemorial in spite of being the tatastha śakti of Śrīkṛ̥ṣṇa, Jīva is bound in the kingdom of Māyā owing to his averseness to Kṛ̥ṣṇa. It is his essential and inherent quality to attain his true nature and form through obedience to Godhead. Hence a day must come when through association with saintly souls his desire to return to God, who is his true home, will reawaken him from this sleep, and then himself or with the help of a spiritual perceptor or with the help of Scriptures he will come by the mode of worship, work of meditative practices for the purpose of returning to God, which is his real home. It is necessary for him to realise with particular attention this mode of return journey, which is in a reverse process.

The bondage from which Jīva suffers is due to his dislodgment or fall from his original state, his loss of freedom enjoyed in that state. His real and original state is beyond time and space; hence his fall should not mean that it is cricumscribed by time and space, rather it means want of consciousness regarding his real self. How does it ensue in time? Though different causes have been assigned in the three prasthānas (branches of spiritual and Gītā), they are unanimous in one respect that this fall from real self dates from beyond time. Right from the beginning of this dislodgment his real self has been covered or enveloped with encrustations due to Māyā and knowledge of Vikalpas, that is, alternative concepts of self have taken hold of him. This knowledge of alternative concepts of self is termed as bandha (i.e. bondage), which may be described in ordinary judgment, without entering into subtle discussions about it, as envelopment by three crusts or bodies, namely, kāraṇa, sūkṣma and sthūla (causal, subtle and coarse), which have barred his knowledge of real self when the self sheds its coarse, mortal frame it resides in its super-conscious state, which is called 'turīya caitanya' in philosophical language and is not different from Brahma Caitanya, i.e. Brahma-Consciousness. This state has been termed in Śaṁkara philosophy as the state of release from worldly bondage. It is natural for Jīva to separate his real self by discriminatory knowledge of pañca koṣas (Viz. annamaya, prāṇamaya, monomaya, vijñānamaya, ānandamaya, respectively the mortal, vital-mental, supra-mental, blissful sheaths), in order to attain this state of release. But those, who do not cosinder Jīva other than Brahma of do not consider it desirable to attain the state of Brahma, look

upon even this disembodies state as something trivial; yet they acknowldge the fact that this mortal body is a source of limitation to the self. In this respect there is practically no difference of opinion between Śaṁkara's Vedantic followers and followers of Sāṁkya. Difference of opinion centres round the subject of sigleness or plurality of souls. In case of other differences, if any, settlement is generally subject to subtle disputations. There is no scope for such discussions here. Other sects including the Vaiṣṇavas opine that during the state of sādhanā or votive austerities measures should be adopted in the māyika body so that with the fall of the mortal body the devoties attachment is transferred to his spiritual body and the experience of bondage does not persist even for a moment. Such measure is first adopted at the time of initiation, when the seed of this spiritual body is sown in the heart of the aspirant. The seed of this spiritual frame is carried from the soul of the preceptor to that of the disciple at the moment of dīkṣa or spiritual initiaion. In course of time this body is nourished by spititual practices and is enriched with siddhi or state of supernal bliss or release in mortal physique. The Vaiṣṇava devotees of mystrical nature call this body 'the bhāva deha' or 'siddha deha'; the 'baindaba deha' of the Śaivas and the 'Bajradeha' of the Bajrayānī Bauddhas are more or less the same with it. It is not destroyed with the destruction of the three other bodies mentioned above. When the spiritual aspirant goes beyond the māyika world and desires to enter the paravyoma in the reverse process of sādhanā he crosses the boundary of the prākṛta world, then he must take a dip in virajā. No sooner than he touches the water of virajā his māyika deha falls off or dissolves. The sadhaka attains the disembodied state, and then being no body at the time, he experiences no problem of movement. He achieves the state of pure Consciousness and acquires a position in the region of formaless luminousness, which is the ultimate result of his siddhi. But although he goes beyond Māyā, he does not experience any manifest independence in this state. So, the Vaiṣṇavas do not consider this state as their desideratum. This is the state of being Brahma, but it is bereft of Śakti, though it is identification with the Supreme Soul. The Gauḍiyas consider it beneath their hankering. In their opinion constant and implicit obedience to the Divine will constitutes true purusārtha (attainment of the supreme object in life). From the standpoint of complete elimination of sorrows attainment of indentification or unity with Brahma is, no doubt, final release. The Gauḍiyas mean it as a kind of mukti, without doubt, but yet it is not so much desired by them as devotion to Godhead, which is deemed by them as 'parama purusārtha'. This is termed by them also as 'pañcama purusārtha'. Incidentally, it should be borne in mind that this doctrine of pañcama purusārtha is also a very old concept. In this connection the remark of Utpalācārya, the Kāshmīrī Śaivādvaitabādin may be remembered: "mokṣat upari śambhavī bhaktiḥ". The term 'prakṛṣta sattva' as was used by Vyāsadeva, the commantator of Pātañjala Yogasūtra (V.B.I. 24) has been termed in the esoteric language of other philosophical system as 'aprākṛta śuddha sattva'. We have stated it

explicitly in the foregone discussion. 'Prakṛṣta sattva' and 'sūddha sattva' are almost synonymous expressions. 'Aprākṛta' as an adjective is appropriately used here as elsewhere from the same discretionary standpoint, because by 'prakṛṣta sattva' we should mean Sattvaguṇa from which all traces of rajas and tamas have been expungated. The Sāṁkhya teachers have decided that none of the three guṇas cas operate without at least the slightest assistance of the other two guṇas; in the absence of such assistance it becomes inoperative or dissolved in Avyakta. If that be the position, what special purpose will be served in manifesting the aiśvarya of Īśvara by such type of Sattvaguṇa? This is why such sattvaguṇa is described as 'aprākṛta' in other philosophical treatises. It has no kinship with prākṛta sattva. It is a special form of power exercised by Īśvara. When sattva, devoid of the slightest traces of rajas and tamas, without undergoing dissolution in Avyakta, is retained by Puruṣa as a distinctive attribute. It is, therefore, invariably presupposed that this sattva is not prākṛta sattva. It is viśuddha or pure in the superlative degree, as it is completely freed from the dross of rajas and tamas, and 'aprākṛta' because it does not dissolve in Avyakta, yet not in the least partaking of the nature of a usual human attribute.

It would appear from what has already been discussed that prākṛta citta, cultivating implicit obedience without any demur to the will of Godhead, is transformed into the veritable personification of true Consciousness and ultimately forms the aprākṛta deha of the spiritual aspirant in the nityadhāma (heavenly abode), if he can attain requisite spiritual help for the purpose and if it does not dissolve in Avyakta in the long run. It should be remembered that since this body is all-consciousness, in respect of Consciousness it is one with the Jīva, which too is all-conscious, so far as the essential nature of the two is concerned. The self is incorruptible Consciousness; the cinmaya deha is a sportive embodiment of the cit-śakti (conscious power or energy); the difference between the two is a difference of plea and hence nominal. We observe here that when Jīva has a devotional hankering, he can with an endowment of pure being obtain elevation to the paravyoma (the supreme height of the Absolute Being), and his citta, too, does not dissolve in Prakṛti. In similar manner in the Yoga commentary, too, we find that a devotee seeking release possesses two cittas, - one dissolves in Prakṛti (pralayaṃ gacchati), the other 'ātmakalpena vyavatiṣthate', that is, becomes immaculately pure like Ātmā and stay on instead of dissolving. Here, again, we find that 'prakṛṣṭa sattva' or Īśvara endowed with a purified essence, inspite of being Īśvara is free from all bondage, 'saḥ sadaiva Īśvaraḥ, sadaiva muktaḥ'. In the Sūtra, it is again observed that there are two categories of mumukṣus, - one find release simply by virtue of perseverance in the practice of contemplation on the real nature of the self or Reality, without in the least meditating on Īśvara; the other finds release by complete self-surrendering to Īśvara, accepting Him as the supreme preceptor, and depending of His grace alone. It is quite natural that those, who find release by the grace of God, should abtain liberation like

Him, endowed as they are with a pure essence of being. So, according to the commentator one category of citta meets with dissolution and the other stays on without being dissolved. This statement of his is quite consistent. Except the Hinayāna Buddhists and the Śaṁkara sect almost all others lend support to this conclusion. Practically speaking, these two streams have been continuing to exist side by side since hoary antiquity. The Ācāryas of the Alaṃkāra group have stated: "Rasāsvādaḥ Brahma-svādasahodarāḥ", that is, enjoyment of rasa or aesthitic flavour is askin to enjoyment of spiritual bliss born out of realisation of Brahma. There, too, persons who are devoid of devotion are not competent to appreciate aesthetic pleasure. "Na jāyate tadāsvādo vināratyādivāsanām", – statements like this and many other are found in works of Sanskrit poetics. The Gauḍiya Vaiṣṇava sect in among the most remarkable of their succesors in this domain in a different sense. Reverend Rūpa Gosvāmī has referred to this group in his 'Vidagdha mādhava' as the Rasika sampradāya. The doctrine of 'acintya bhedāveda', too, is basically a contribution of the Alaṃkāra sampradāya. A little insight will enable all to understand this matter. The bhāvadeha, siddhadeha, pancopaniṣanmantratanu etc. of the Vaiṣṇavas, Baindavadeha or Śaktadeha of Śaiva Śakta sects, the bajradeha of Bajrayāni Buddhists, even the Kāya Kalpanā of the Mahāyāna Buddhists in general bear out the significance of similar nature. The seed of difference between the Hīnayāna and Mahāyāna sects of the Buddhists is also imbedded here.

It is understood from the analysis of the literal significance of words used in the commentory on the fifth aphorism of the Samādhipāda and from that of the parallel illustrations quoted from different Śastras that in the attainment of Kaivalya by means of nirvīja Samādhi or to state more correctly, in the attainment of niḥsreyasa (cessation of birth) there are two different ways. Now it will be shown in the analysis of the Sūtra that of the two types of attainmet the means to attainmet, too, have been stated as two. Of these two means or media one is 'bhavapratyaya' and the other, 'upāyapratyaya'. The two aphorisms are as follows: "bhavapratyayo bidehaprakṛtilayānām" (1/19) and "Śraddhāvīryasmṛtisamādhi – Prajñāpūrvaka itaresām" (1/20). In this introduction to the foregoing aphorism the commentator Vyāsadeva has said, "sa khalvayaṃ dvividhaḥ, upayāpratyayaḥ bhavapratyayaśca, tatra upāyapratyayo yoginām bhavati" (V.B. 1.18). Again, he has stated in respect of prakṛtilaya in the commentary, - "tatha prakṛtilayāḥ sādhikāre cetasi prakṛtilīne kaivalyapadami-vānubhavanti, yābanna punarāvartate adhikāravaśat cittamiti" (V.B. 1.19). This means that this nirvīja samādhi is of two kinds: 'upāyapratyaya' and 'bhavapratyaya'; of these two 'upāyapratyaya' refers to the attainment of the yogins and those whose citta dissolves in prakṛti, experience something like Kaivalya until their citta reverts to its usual function owing to predisposition incidental to habitual predilection. We need not enter into any discussion here about those, who adopt 'bhavapratyaya', and are referred to as 'Videhadevas' in the aphorism and its commentory; for, our subject for dis-

cussion is prakṛtilaya. 'Pratyaya' means cause and 'bhavapratyaya' means that of which 'bhava' is the cause. Similarly, the cause of nirvīja samādhi, which is experienced in śraddhāviryasmṛti samādhi and prajñā, is called 'upāyapratyaya' or 'asamprajñāta Samādhi'. 'Bhava' has been construed differently by different commentators; there is no unanimity on this point. Vācaspati Miśra means 'bhava' as avidyā. Bhojarāja and Vijñanabhikṣu construe it respetively as 'Saṃsāra' and 'janma'. It should, however, be remembered that we are discussing here the two types of 'asamprajñāta samādhi' or 'nirvīja samādhi', which are known as 'bhavapratyaya' and 'upāyapratyaya'. Whatever explanation be given by anybody he must make his interpretation bear consistently upon 'asamprajñāta samādhi'. The point under discussion if very abstruse and the commentator, taking for granted that the meaning of the aphorism is clear or, may be, for any other reason, did not most probably think that it might arouse any doubt in the mind of anybody. So, he left the interpretation of these two types of 'Asamprajñāta samādhi' untouched.

Now we should attempt the interpretation of the term, 'ātmakalpa' (V.D.I. 5). In order to facilitate arrival at a conclusion the meaning of 'Ātmakalpa' mentioned in the Vyāsa Bhāṣya on the fifth aphorism of the Samādhipāda has been taken as "endowed with purity like the Ātmā or Self". Rajas and tamas are the two sources of impurity, as the former cover the consciousness of self and the latter leads to deflection or deviation. These two are unfavourable to the attainment of liberation. On the other hand, sattva, possessing the quality of revelation, helps in the removal of bondage due to the attachment of citta, though it is of kindred nature like the other two guṇas in the matter of colouring the mind and inducing pleasurable sensations. In the opinion of the Vedāntins, for example, although the Vedic scriptures belong to the category of pretentionsly ceramonial works they help in the development of sāttvikarituals, which in the end lead to attainment of Brahma. In reality, rajas and tamas have been explicitly described as 'aśuddyāvaraṇamala', that is, the impure stain that envelopes the image of the self, in the commentary on the aphorism: 'nirvicāravaiśaradye adhyātmaprasādaḥ' (1/47). When citta is treed from the slightest traces of rajas and tamas and is inspired with pure sattvika propensities it becomes equal to Ātmā or self in purity. It then even such pure sattvika proclivities of citta are destroyed it dissolves in its cause, Prkṛti; or, Sattva, attaining more exellence is converted into the cit ṣakti of Puruṣa and appears like the upādhi of Puruṣa. Pātañjali has more faith in the probability of the latter. It has been seen that he has mentioned the purification of both sattva and Puruṣa and their quality resulting therefrom, while assigning reason for realising Kaivalya, which has been incidentally discussed at the beginning of this introduction. When citta dissolves in Prakṛti, Puruṣa attains Kaivalya, or so to say, 'He' becomes 'Kevala', i.e. alone or without a second. Such a description is natural. But the commentator does not say that. Rather he refers to the Pātañjala Yogasūtra: 'sattvapuruṣayoḥ śuddhisāmye

kaivalyam (3/55), that is, citta-sattva and Puruṣa become equal owing to purification and then Kaivalya is accomplished. In reference to 'śuddhisāmya' the other proposition, 'ātmakalpena vyavatiṣthate', as mentioned in the Bhāṣya of the fifth aphorism, is consistently borne out as a probability on the part of Patañjali. In this connection meditation on Īśvara, as prescribed in Yogadarśana, is closely related.

In this context more relatives discussions will be made in the body of the thesis as pertinently as possible. All that has already been said suffices for the sake of introduction to the subject matter propounded by way of a prolegomenon.

Bibliography

- *A critical study of the Sāṃkhya System*. By V.V. Sovani. Poona Oriental Series No. 11. Oriental Book Agency, 1935.
- *A Critical survey of Indian Philosophy*. By Chandradhar Sharma. Motilal Benarasidas. Jainendara Press, Delhi, 1964.
- *A History of Indian Philosophy (vol. I)*. By S.N. Dasgupta, Cambridge. At the University Press, 1922.
- *A study of the self-concept of Sāṃkya Yogo Philosophy.* Printed at the Shahdara Printing press, Delhi, Munshiram Manoharlal.
- *An Aspect of Indian thoughts.* By M.M. Dr. Gopinath Kabiraj, Burdwan University, 1966.
- *An Examination of śaṁkara's Refutation of Sāṃkya Theory*. By M.G. Sastri. Ahmedabasd, Gujat printing press, 1925.
- *Citsukhi by citsukhācārya*. Nirnayasagar Press, Bombay, 1915.
- *Classical Sāṃkhya – A critical study*. By Dr. Anima Sengupta. The United Press Lmt. Patna, 1969.
- *Indian Philosophy. By S. Radhakrishnan (Vol. II).* The Mac Millan Company. Printed in Great Britain, By Unwin Brothers Ltd., Working 1930.
- *Pātañjala Darśanam with Vyāsa Bhāṣya and Yogavāttika* by vijñanabhikṣu, Edited by Jivānanda Vidyāsāgara Bhattacharyya. Siddheswara Press, Calcutta, 1897.
- *Pātañjala Darśanam with Vyāsabhāṣya and Vācaspati Miśra's Tatvavaisāradi*. Edited by Durgacaraṇa Sāṃkhya Vedāntatirtha. Calcutta (Central Book Agency). 1360 B.S.
- *Teachings of the Upanisada*. By Hemchandra Sarkar. Printed in Brahmo Mission Press, Calcutta.
- *The Yoga Philosophy*. By Tookeram Tatya. Bombay, The Bombay Theological Publication Fund, 1885.
- *The Yoga Vāśiṣtha and its philosophy*. By B.L. Atreya. Benaras. R. Pathak, 1939.

- *Vedāntasāra with commentary of Sadananda Yogindra.* Translated by U.N. Mukherjee. Basumati Sahitya Mandir, Calcutta.
- *Yoga and Western paychology*. By Geraldine Coaster. London. Oxford University Press, 1945.
- *Yoga Śāstra*. Translated by Upendranath Mukhopadhyay. Basumati Sahity Mandir. Basumati Press. Calcutta, 1358 B.S.
- *Yoga: A Scientific Evaluation*, By Kovoor. T. Behanan, New York. The Macmillan Co. 1937.
- *Yoga: Immortality and Freedom*, By M.S. Eliade (Trans) williard R. Trask. Bollingen Series LXI, New York: Pantheon Books, 1958.

———

SUṢAMĀ : Multidisciplinary Research Journal ISSN: 3107-4529
Vol. 1, Issue-1, (Jan-Mar) 2025

Awareness and Integration of Information and Communication Technology among the Pre-Service Teacher Educators of West Bengal

Dr. Sarita Singh
Assistant Professor, Dept. of Education
Sitananda College, Nandigram,
West Bengal, India
E-mail ID: ssarita448@gmail.com

Prof (Dr.) Gyanendra Kumar Rout
Professor & Head , Dept. of Education
Indira Gandhi National Tribal University,
Amarkantak (M.P), India
E-mail ID: gkr75@yahoo.co.in

Abstract:
This research study aims to depict the overview of Pre-service B.Ed teacher educators' ICT knowledge and its integration into the pre-service teachers' training programme. To attain the actual goal of this study self-made questionnaire was administered to 50 pre-service teacher educators including males and females of different govt. and private institution via a google form. Mean, SD, and t-test was employed for the statistical interpretation of data. The major findings revealed that there is no significant difference in ICT awareness and its integration into the pre-service teachers' training programme among the male and female teacher educators of Govt. and Private institutions. However, there is a major association between the govt. male and female pre-service teacher educators of West Bengal. Apart from it still there is lack of ICT knowledge and skills among the teacher educators of West Bengal.

Key Words: Awareness, Integration, ICT knowledge, Pre-service, Teacher Educators

Introduction:

ICT in the Context of Pre-Service Teachers Preparation:

Teacher education is one of the vital parts of our education system. Teacher Education plays an immense role in making a person a teacher at any level of education by providing proper education and training. Generally, teachers' teaching or training is a kind of program that is mainly related to the improvement of teachers' aptitude and mastery over the teaching skills that would accredit and endow the teacher to qualify the necessities of

the profession and face the problems & gap therein. The National Policy of Education (NPE, 1986) highlighted that teachers' preparation is a long-term enduring process and its pre-service and in-service constituents are conjoined. The program of Action (POA, 1992) gave an efficient mark for enriching the attribute of teacher education because it was the pre-requisite to improving the quality of school and higher education. Afterward, the regulatory body (NCTE) came out with an educational framework (1998), that provided a guideline concerning content and different approaches of the teacher education system. Later on, many educational institutions of central and state governments reformed the structure of the teacher education system. The National Curriculum Framework (NCF, 2005) for school-level education identified the different exposure and essential demand of teacher education in both pre-service and in-service levels. In this context, various policies and committees were framed and established for the betterment of the teacher education system. Thus, the teacher education system needs to be reconstructed and revamped as per the present and future demands of the education system. As per the Indian educational framework, teacher education or preparation can be measured in two phases-1) Pre-Service 2) In-Service.

Pre-service teacher education also performs a dynamic role in our education system. It is a kind of training program that provides proper educational training, instruction, and practical experience to teacher educators before they undertake to teach in any institution. It prepares teachers from pre-primary level to higher institution/university level with different subject areas related to the pedagogical components of theory and practice, community work, practicum, multicultural program and micro-teaching are being enclosed under the teachers' training programme. So, based on this, there is an urgent need to develop an understanding of a child's growth and development and enlighten some ICT key skills among the teacher educators of our country. ICT knowledge is highly essential for both Pre-service and In-service teachers. With the aid of ICT, teachers can not only boost their teaching skills even they can also invent an innovative style of teaching & learning.

Literature Review:

Roy (2020) conducted a study on the incorporation of ICT in teacher education programs in the 21st century, where he has reflected the idea that at present there is an urgent need to incorporate modern methods; new pedagogy, and ICT-oriented tools in education. In that sense, teachers need to adopt the modern ICT tools for providing organizational and academic support to our learners. **Ilamurrgan & Jhonson (2019)** has made a study on the knowledge and utility of ICT among pre-service teachers. The major findings of the study identified that there is no major difference in the average score knowledge about ICT skills between male and female teachers of pre-service, but there is a significant association between the level of ICT awareness among the teachers and the level of ICT utility of pre-service

teachers. **Malla (2018)** conducted a review-based study on ICT and the pedagogical competence of teachers. He has reflected that inculcation of technology into education assists the teachers to perform the task effectively in the classroom setting. Though he has also mentioned that still there is a less awareness of ICT among the teachers and other ICT integrated pedagogical skills and it is found to be a major obstacle in the field of teacher education. **Sahin (2018)** conducted a study on the involvement of ICT in the teacher's training institute of West Bengal concerning gender and locality. The major finding revealed that there is no major distinction between the use and awareness of ICT among the male and female teacher educators of the different urban and rural institutions. However, teachers of urban teacher training colleges are more updated and conscious about the uses and the different dimensions of ICT in comparison to rural teachers' training colleges. **Bhattacharjee & Deb (2016)** has performed a study on the role of ICT in 21st Century teacher education. The study reflected that by acquiring and practicing the knowledge of ICT in the classroom setting, student-teachers will become independent & effective teacher educators. Further, it is also mentioned that teachers of India now started using technology in the classroom. Internet use, video conferencing tools LCD, Projector, Dekstop, virtual classroom, are becoming the popular ICT tools used in educational institutions. **Thakur (2014)** has observed a study on the level of ICT awareness among teacher educators and compared the ICT awareness of teachers in terms of gender and locality. The result indicated that there is no distinguishing difference towards ICT awareness in terms of gender however there was a major difference found in terms of locality.

Need of the Study:

In the contemporary system of education, there is a great need to change the outlook, attitude, and interest towards the conventional classroom setup (chalk to talk method) to the advanced techno-friendly method to articulate a revolutionary change in the area of education. In that sense, this is real-time for approving and digitalizing the entire world of education with open arms **(Sahin, 2018)**. A teacher is the main mediator who can facilitate every possible way of learning. So, the teachers need extensive knowledge of ICT and can choose the most useful and relevant resources as per their teaching needs. It is an obvious fact that implementing technology into the process of education is not enough as the technology itself cannot lead to any changes. Rather teachers can integrate technology in his/her self because teachers have the potential to bring effective and necessary changes in the educational process **(Malla, 2018). The National Education Policy (NEP, 2020)** has also recommended on the maintenance teachers' training program, quality concern matter of pre-service teacher education to a great extent in which the great emphasis on admission, and teacher's preparation, course curriculum which shall be designed through suitable subject and aptitude test conducted through National Testing Agency with keeping the

focus view of language and cultural diversity **(Training & Shahar, 2016)**. Therefore, we need skilled ICT teachers to facilitate ICT learning anywhere, anytime, and to anyone. West Bengal is a state where teacher training is given utmost importance to facilitate a teaching-learning atmosphere in schools and higher education. In that sense, there is an urgent need to know the ICT awareness and its integration in teaching among the pre-service teacher educators of West Bengal is significant.

Objectives:

- To ascertain and Compare the ICT awareness of pre-service teacher educators in terms of gender and type of Institutions.
- To identify and compare the integration of ICT based teaching among the pre-service teacher educators in terms of gender and type of institutions.

Hypotheses:

- There is no major difference in ICT awareness among the male and female teacher educators of different government and private institutions.
- There is no major difference regarding the integration of ICT based teaching among the male and female teacher educators of different government and private institutions.

Research Design:

In the present study, the investigator's intent is on finding the awareness and integration of Information and Communication Technologies among the pre-service teacher educators of West Bengal concerning gender and types of institution. For this purpose, the investigator has employed the field survey method via an online google form to collect the applicable particulars from the sample selected for the purpose.

Table 1, ***Research Design***

Independent Variable		**Dependent Variable**
A. Type of college **B. Gender** **1) Male 2) Female**	1. Selected Government Teachers Training College 2.Selected Private Teachers Training College	1. ICT Awareness of teachers. 2. ICT Integration in Education

Notes: **Justification of Variables**

Sample:

The present study comprised of 50 teachers from teachers training Institutes, each 25 from govt. and private management having ICT education. Further, 50 teachers including male and female were selected randomly from the selected govt. and private teachers training Institutes. The purpos-

ive sampling procedure was followed to collect information for analysis and interpretation.

Tools:

A Survey Questionnaire was designed and prepared to gather the primary data about this research work. The researcher has applied two forms of google questionnaires. Which are-

- ***ICT Awareness of Teachers*** – The ICT awareness questionnaire covers the two components. The first section of the questionnaire includes 5 items on teachers' general knowledge of ICT and the second section consist of 10 items on checking the prior ICT facilities in the college campus, Such as Interactive whiteboard, Video conferencing tools, Projector, Online learning management system (Moodle), Scanner, CD/ DVD, Fax Machine, Printers, LCD, Pen drive.
- ***ICT Integration of Teachers-*** ICT integration includes 3 components - i) Microsoft Word ii) Microsoft Excel iii) Microsoft PowerPoint. Each component consists of 5 items based on ICT integration in teaching.

Result and Discussion

Analysis of objective:2

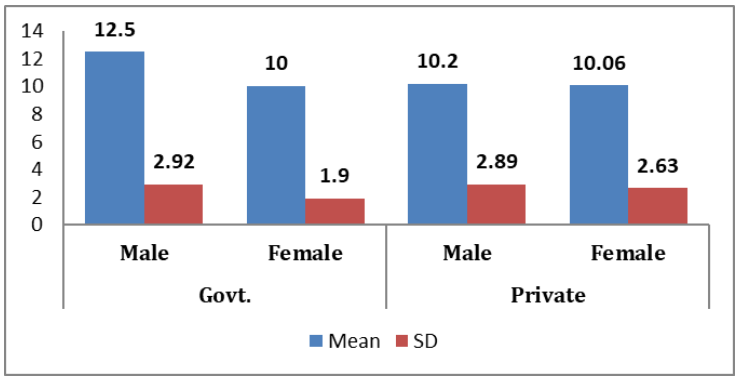
Table 2

Group Mean and SD Scores of ICT Awareness of Pre-Service Teacher Educators

	Govt.		Private	
	Male	**Female**	**Male**	**Female**
Mean	12.50	10.00	10.20	10.06
SD	2.92	1.90	2.89	2.63

Figure-1

ICT Awareness of Pre-Service Teacher Educators



Figur-1 shows that there is a marked distinction among the average scores of government college's male and female teacher educators while

there is no marked distinction between the average scores of private college teachers' regarding ICT awareness.

Table 3

Mean, SD and 't' value of scores of Govt. and Private Pre-Service Teacher Educators on ICT Awareness

	Gender	N	Mean	Std. Deviation	t-value	Level of Significance
Government	Male	8	12.50	2.92	2.57	S**
	Female	17	10.00	1.90		
Private	Male	10	10.20	2.89	.119	N.S
	Female	15	10.06	2.63		

S = Significant
N.S = Not Significant
Significance (S) ** at 0.05 level = 1.98

Based on above table-3, it is evident that the 't' value of 2.57 is greater than the prescribed table value of 1.98 is at a 0.05 level of significance. It can be justified that there is a marked distinction between the male and female teacher educators of govt. institutions concerning ICT awareness. The study made by **(Thakur, 2014)** also corroborates the same result in the extent of ICT awareness of male and female teacher educators of West Bengal. However, the 't' value of .119 is less than the mentioned table value of 1.98 is at 0.05 level of significance, this highlighted that there is no major difference found between the male and female teacher educators of a private institution.

It can be measured that there is a great difference found between the govt. & private teacher educators about ICT awareness. It can be inferred that both govt. and private sector college campuses do not have adequate ICT awareness like—

ICT Lab, broadband and internet connectivity, and ICT related equipment such as smartboard/ Whiteboard, video conferencing tools, printers, projector, scanner, CD/DVD, use of pen drive, fax machine and other platforms of online classes like Moodle as require able. However, government college teacher educators have some better ICT awareness as compared to private college teacher educators.

Analysis of Objective:2

Table 4

Group Mean and SD Scores of ICT Integration of Pre-Service Teacher Educators

	Govt.		Private	
	Male	**Female**	**Male**	**Female**
Mean	9.60	9.40	8.69	9.50
SD	2.50	2.09	2.01	3.00

Figure 2

Integration of ICT in Teaching

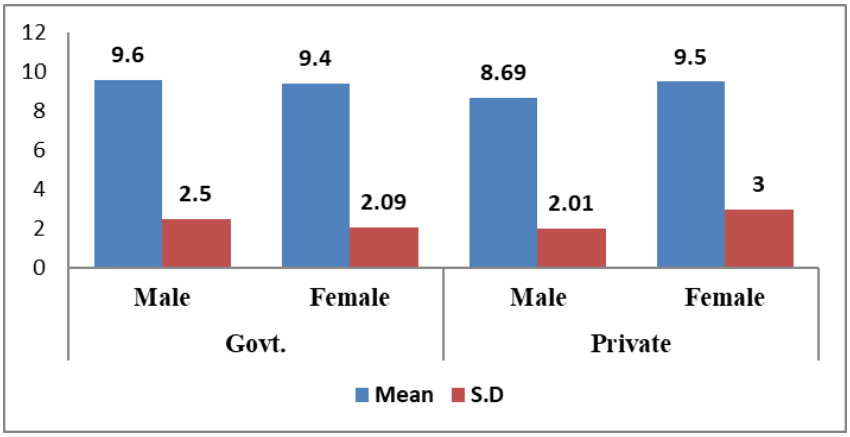


Figure-2 shows that in terms of gender there is no marked distinction between the male and female teacher educators of Govt. College, while the distinction between the private teacher educators is quite prominent. The female teachers are more updated to integrate ICT in their teaching.

Table 5, Mean, SD and 't' value scores of Govt. and Private Pre-Service Teacher Educators on ICT Integration

	Gender	N	Mean	Std. Deviation	t-value	Level of Significance
Government	Male	8	9.60	2.50	.216	N.S
	Female	17	9.40	2.09		
Private	Male	10	8.69	2.01	.796	N.S
	Female	15	9.50	3.00		

S = Significant

N.S = Not Significant
Significance (S) ** at 0.05 level = 1.98

From the above table-5, it is evident that 't' value of .216 is less than the table value of 1.98 is at a 0.05 level of significance. It can be justified that there is no major difference found between the male and female teacher educators of govt. institutions concerning ICT integration. However, 't' value of .796 is also less than the table value of 1.98 is at a 0.05 level of significance. This indicates that there is also no significant difference found between the male and female teacher educators of a private institution.

It can be said that there is no significant difference found between govt. & private teacher educators concerning ICT Integration. It can be inferred that both govt. and private male and female teacher educators do not have adequate ICT integration like- use of Microsoft Word, Microsoft Excel, Microsoft PowerPoint as creating and format new document, insert an image, create a table, entering data, create new chart and graph, import and export data, for presentation use of MS point as creating and edit a new slide, insert image & change font and layout and other necessary tools for an online and offline mode of teaching-learning. However, female teacher educators of private colleges have better knowledge of ICT integration in their academic sphere as compared to their male counterparts.

Conclusion:

Derived from the above findings it is determined that, in adorning the application of ICT in teaching practices, the prime focus should be on teachers' good quality education as teachers play a key role in the procedure of teaching and learning. The above findings indicated that still teachers do not have an adequate level of ICT awareness and there is a marked difference between the male and female teacher educators of govt. institutions. As per the mean score result, the male teachers have better ICT knowledge and other ICT tools as compared to govt. female teacher educators. Therefore, the facilities such as ICT lab, projector, use of video conferencing tool, scanner, pen drive, fax machine, CD/DVD, Interactive whiteboard should need to be provided to female teacher educators for sustaining the fruit of ICT education.

In the case of ICT integration, there is no marked distinction found between the male and female teacher educators of govt. institutions. But at the same time as per the mean score result, a slight difference exists between male and female teacher educators of a private institution. In many cases, it is observed that female teacher educators are more attentive and interested in the use of ICT skills due to their prevailing ICT atmosphere either in the home or outside as well as the personal and professional need for ICT. In this connection to reach out the challenges of the present scenario, ICT-enabled education is a panacea for stakeholders to refine & revise themselves by the sophisticated features of ICT in the arena of education. ICT education can accelerate the current challenges of both pre-service and in-service teacher

education system.

References

- Bhattacharjee,B. & Deb., K.(2016).Role of ICT in 21st Century's Teacher Education. *International Journal of Education and Information Studies*, *6* (1),1-6.
- Ilamurugan.R.,& Jhonson.,N.(2019).Knowledge and Utility of ICT Strong Pre-Service Teachers. *Shodh Sarita, An International Research Journal*,*6* (24),18-25.
- Kaur H.(2016).Role of ICT in Teacher Education. *International Journal of Educational Research and Technology, 7*(4),18-21.
- Malla, A.H. (2018). ICT and Pedagogical Competence of Teachers: A Review. *INSIGHT Journal of Applied Research in Education,23*(1),153-162.
- NCTE (2009). *National Curriculum Framework for Teacher Education, New Delhi, National Council for Teacher Education.* http//:www.ncfte2009.com
- *NCF (2005) National Curriculum Framework, NCERT, New Delhi.* http//:www.ncf2005.com
- *Draft National Education policy 2019,https://innovative.mygov.in/wp-content/uploads/2019/06/mygov1559651011pdf.*
- *NationalEducationPolicy2020,https://www.mhrd.gov.in/sites/upload_files/mhrd/files/nep/NEPfinal_englishpdfrefereedon10/8/2020.*
- Roy S.(2020). Role of ICT in the teacher education program. *International Journal of Creative Research Thoughts (IJCRT)*,*8*(7), 21-29.
- Sahin, S. (2018). *A critical survey on the involvement of ICT in the teacher ' s training institutes of West Bengal*. *4*(4), 569–575.
- Training, J. B. T. S., & Shahar, S. (2016). *Role of Ict In Teacher Education Education*. *7*(April), 2250.
- UNESCO (2002) *Information and Communication Technology in Education–A Curriculum for Schools and Programme for Teacher Development. Paris: UNESCO.* https://researchportal.unamur.be/en/publications/information-and-communication-technology-in-education-a-curriculum.
- Zyad, H. (2016). Pre-service training and ICT implementation in the classroom: ELT teachers' perceptions. *International Journal of Education and Development Using Information and Communication Technology (IJEDICT)*, *12*(3), 4–18.

SUṢAMĀ : Multidisciplinary Research Journal ISSN: 3107-4529
Vol. 1, Issue-1, (Jan-Mar) 2025

A Concise Historiography of Plague Epidemic in Colonial Bengal Since 1868 to 1947

Dr. Shib Sankar Ghosh
Assistant Teacher of Debagram Mahadeb High School,
Salboni, Paschim Medinipur, West Bengal, India.
E-mail ID: shib.midnapore@gmail.com

Abstract: During the course of colonial rule – the disease plague considered to be a very harmful catastrophe for the native people of this country. Frequent outbreak of plague harassed the natives and the colonial government and it caused huge mortality whenever it rapidly spread. In most of the historical writings on plague marked their starting point of analysis from Bombay plague epidemic in September 1896 but before Bombay, different parts of Bengal Presidency had already faced the evil effect of plague. This paper attempts to analyse how the epidemic of plague appeared and spread in Bengal Presidency since 1868 to 1947 and also the role played by the colonial government to eradicate the disease. The current study also revealed the impact of plague epidemic on socio-religious life of the native people of Bengal.

Key Words: Plague, Rat, Epidemic, Disease, Sanitation, Vaccination, Quarantine, India, Bombay, Bengal, Calcutta, Midnapore, Government, Native.

Prevalence of Plague

According to the report of W.W. Hunter, the Collector of Midnapore, cattle plague of a fatal character appeared in Midnapore – a large district of Bengal Presidency in 1868. The disease first broke out in the month of October and it became severe till January in 1869. It still prevailed up to the April 1869. From 1868 to the end of 1869 numberless people of Midnapore district suffered from plague and massive mortality occurred due to the lack of proper treatment. This was the earliest record of plague epidemic in Colonial Bengal. After 1869 to 1895, few cases of plague observed in the different districts of Bengal.[1] During colonial period, two factors were mainly responsible for the spread of plague; (i) The prevalence of excessive number of rats. (ii) Ill-ventilated and insanitary houses of the natives which were suitable abode for rats.[2]

A terrible epidemic of plague spread throughout Bombay Presidency in 1896 and total 1,936 deaths occurred. Next year in 1897 mortality increased to 11,003 only in Bombay Presidency and altogether 53,816 throughout India.[3] Gradually it reached in Bengal. In Calcutta it observed in 1898 at British India Steam Navigation Company's dock.[4] Within a few days the disease spread rapidly at Khidirpore. Instantly the Government deputed Captain W.A. Justice, the IMS officer to investigate the case. After

vivid investigation, Captain Justice reported that the reason behind the rapid spread of plague in Calcutta was rat infected grain and gunny bags. He reported, some days ago before the rapid spread of the disease, oilseeds imported at Calcutta through railway from Hyderabad. After a week numerous rats were found into the stocks of oilseeds. Through the rats and also by the grains plague was rapidly spread from one place to anoher.[5] Therefore a controversy began among officials that who was responsible for the spread of plague in Calcutta and adjacent districts? Was it reached by sea communication or by railway communication? W.W. Clemesha, the Officiating Sanitary Commissioner of Bengal published an article in 1906, in the Indian Medical Gazette titled- "An Account of Plague in Bengal". In his article W.W. Clemesha claimed, plague reached in Calcutta by sea communication not by railway communication.[6] Whereas Captain W.A. Justice, the then investigating officer of plague in Calcutta presented a paper in All India Sanitary Conference held at Bombay on 13th and 14th November 1911, titled "Passporting of Grain and Grain Gunny Bags form Localities Infected with Plague." In this article Captain Justice argued that plague reached in Calcutta through the imported oilseeds from Hyderabad by railway communication.[7]

Gradually, plague spread at Bali town. After that the disease reached at Cowl Bazar, where in some shops these oilseeds were gathered.[8] W.W. Clemesha claimed, during the year 1898, plague spread form Calcutta to Hooghly, 24-Parganas, Mindapore, Burdwan etc.[9] Huge mortality occurred in 1898 from plague not only in the different parts of Bengal but also in India. During the year total 1,16,285 mortality recorded throughout India and it increased to 1,39,009 in 1899. According to the report of Professor David Arnold, due to the spread bubonic plague, total 10 million people lost their lives across India between 1896 o 1921.[10]

The Sanitary Commissioner of Bengal reported in 1905 that, in Bengal the mortality from plague was great amongst the shopkeepers, sweetmeat vendors and grain-dealers. Plague appeared mostly in the dark ill-ventilated rat infected stores and godowns. Death rate was also high among the peasants. In rural Bengal it usually noticed that peasants gathered grains in their houses. Most of the houses were built of mud, bamboos and woods. Therefore rat abodes were common in houses like this. When peasants stored grains into their house, rats automatically attracted to eat the grains. Thus rats increased in numbers quickly.[11] The causative agent of plague is 'Yersinia Pestis' a bacterium found into the salivary glands of the rats. Therefore the peasants became easily infected by the plague.[12] Administration Report of Bengal for 1909-1910 revealed, due to the spread of plague, total 1,779 persons died in Calcutta in 1908 and in 1909 it increased to 1,915.[13]

Fluctuation of plague mortality was common in Bengal. In 1912 there were total 1,995 deaths recorded from plague throughout Bengal. In 1913 it decreased to 984 and in 1914 it more decreased to 554. Gradually the sever-

ity of plague had ebbing in Bengal. In 1915 total 199 deaths reported from plague throughout Bengal Presidency. During the year 1915 some cases of plague observed in Midnapore district but there were no deaths occurred.[14] Few years after in 1925 only 9 cases of plague reported and all from Calcutta and death rate was just 001 per mile. Besides, during the year no deaths occurred in Midnapore.[15] Actually the severity of plague was not observed in lower provinces of Bengal as it was observed in Calcutta or in Bombay. Contemporary census reports revealed that, Midnapore, Bankura and Purulia districts were free from severe plague epidemics since 1921 to 1947, but few cases observed almost every year.[16]

Anti-Plague Measures of the Government

Anti-plague campaigns initiated by the Government Bengal for each district through some steps i.e., (i) Rat killing measures were taken in the plague affected areas of the districts. (ii) Sprayed of paraffin (kerosene oil) into the huts, dwelling houses, cattle sheds, godowns, stores etc. (iii) Vaccination campaigns were performed.[17] (iv) Admitted infected people at the hospitals either understand or by force. (v) Isolation of the infected people into the private house was made compulsory. (vi) Regular checked up of pilgrims and railway and seaway passengers.[18]

According to the Government officials, vaccination was only effective treatment against plague. Haffkine arrived at Calcutta from Bombay on 7th October 1896 and he started vaccination operation. Between January to July 1897, total 7,905 plague infected people were vaccinated by Haffkine and it was found effective.[19] It observed from the Sanitary Commissioner's Report of 1900 that, plague identification camps were carried on for the railway passengers at Howrah, Sealdah and other big stations and also the steamer passengers at Khidirpur, Ghatal and Tamluk of Midnapore district.[20] Besides, the pilgrims of Midnapore district who about to attain Rathayatra festival at Puri and also those returned in Midnapore district form Puri, were forcefully medically examind.[21]

To control over the situation, The Epidemic Disease Act was passed in 1897. After that an order passed by the Government that, if deputed officers suspected any passenger of ports, railways and others had to be forcefully checked up by the health officers in-charge.[22] Under Plague Regulation-A, dated the 8th October 1900; it mentioned that, if a case of plague might found in any house, the health officer should adopt necessary steps to disinfect the whole house and no obstruction would be allowed.[23] Under Plague Regulation-B, dated the 8th October 1900; it further stated that, if plague broke out in any cantonment or in municipal areas, the District Magistrate might issue the essential regulations to perform sanitary precaution measures. For example, washes of the houses with lime water, cleaning latrines, removal of filths etc.[24] Under Plague Regulation C, dated the 8th October 1900; again an order passed that the sub-divisional magistrate might engage medical officers or vigilance committee for villages and non-

municipal towns for the prevention of plague.[25]

Besides, rat killing measures were carried on in Bengal. During the year 1907 total 1,22,090 rats killed throughout Bengal.[26] In 1908, a special plague conference was held at Patna by the ardent wish of the Lieutenant Governor of Bengal. According to the guidance of the conference, the Sanitary Commissioners distributed special leaflets in the different districts regarding plague awareness and translated it into some vernacular languages.[27] Herewith a massive rat killing measures were observed in Calcutta. During 1915, total 1,30,953 rats killed through the initiative of the Calcutta Corporation. Besides, the total numbers of dead rats removed by the corporation's engineer's staffs were amounted to 65,637. Apart from that, Rs.2,046 was paid during the year as rewards to the rat catchers.[28]

Reaction of the Native People

Panic formed among natives by the anti-plague campaigns of the Government. Generally it assumed that if anybody infected with plague, he or she would be forcefully isolated and admitted to the hospital. It also believed that during illness or even till death, the patient would not be permitted to meet his or her family.[29] Actually, natives believed that their customs hindered through the anti-plague measures of the Government. Therefore, anti-vaccine movement was organised in Calcutta and in Kharagpur, a renowned town in Midnapore district. They burned dispensaries, destroyed the tubes of vaccine and attacked the railway tracks.[30] In 1897, W.C. Rand, the then Plague Commissioner of Pune was murdered by the angry natives.[31] Besides, the natives believed more in worship of 'Plague Mata' for their cure than of vaccination. Plague Mata generally worshiped in Sitala temples. Whenever the Government forced the native people to accept and agree with the colonial methods of treatment, agitations formed because they felt that the Government forcefully interfered in their religious as well as social morals.[32]

Observation

It is evident from the above discussion that, during colonial period plague considered to be a very a dangerous disease. It spread through infected rats. Since 1868 to 1947, plague spread not only in Bengal Presidency but also in the different parts of India. Though, its maximum severity was seen in Bombay and Calcutta during 1896 to 1898. It is notable that, during the course of colonial rule, Bombay and Bengal Presidency suffered most due to the plague epidemic than of other parts of India. But it can't be denied that more or less entire country frequently suffered from plague epidemic since the third quarter of the 19th Century. British Government formed Indian Plague Commission in 1898-1899 to inquire into the causes and the remedy of the disease under the leadership of Professor T.R. Fraser of Edinburg University, Mr. J.P. Hewett, the Secretary to the Government of India in the Home Department, Professor A.E. Wright, the Army Medi-

cal School in Netley, Mr. A. Cumine, the senior Collector of Bombay Presidency and Dr. Ruffer, the President of Sanitary, Maritime and Quarantine Council of Egypt.[33]

After the vivid inquiry, the Plague Commission reported in 1901 that, through the infected rats; plague easily spread from person to person in the different localities of India by railways and seaways. The Commission suggested to the Government of India that forced quarantine and vaccination was needed to control over the diaease.[34] Therefore steps were taken to contain the disease such as awareness programs, vaccination, isolation and quarantine either mutually or by force. But Government claimed that prejudices of the native people were the main barrier in the way of further improvements.[35] In the end it is essential to note down that the government initiated some anti-plague measures to control over the situation but more decent steps were needed to remove the disease from a crowded country like India. If prejudices of the natives became the main barrier in front of the government to remove the disease from localities, then indifferent health policy was also another barrier. As a result, lots of deaths and sufferings were seen among natives till Independence.

Notes and References

1. Hunter, W.W., A Statistical Account of Bengal, Vol. III- Districts of Midnapore and Hooghly including Howrah, Trubner & Co., London, 1876, P. 244.
2. Clemesha, W.W., An Account of Plague in Bengal, the article published in The Indian Medical Gazette, Vol. XXXXI, No. 11, September 1906, P. 351.
3. Arnold, David., Colonizing the Body : State Medicine and Epidemic Disease in Nineteenth-Century India, University of California Press, London,1933, P. 201.
4. Clemesha, W.W., Ibid., P. 351.
5. Justice, W.A., Passporting of Grain and Grain Gunny Bags from Localities Infected With Plague, the article published in the Proceedings of the First All India Sanitary Conference held at Bombay on 13th and 14th Nobember 1911, Printed by the Superintendent of Government Printing, India, Calcutta, 1912, Appendix No.17, P. 123.
6. Clemesha, W.W., Ibid.
7. Justice, W.A., Ibid.
8. Ibid.
9. Clemesha, W.W., Ibid.
10. Arnold, David, Ibid., PP. 200-201.
11. Clemesha, W.W., Ibid.
12. Samanta, Arabinda., Living with Epidemics in Colonial Bengal : 1818-1945, Monohar, New Delhi, 2017, P. 113.
13. Report on the Administration of Bengal, for the Year 1909-1910, Bengal Secretariat Book Depot, Calcutta, 1911, P. 113.
14. Forty-Eight Annual Report of the Sanitary Commissioner for Bengal for

the Year 1915, by Dr. Bentley, Charles, H., The Sanitary Commissioner for Bengal, Bengal Secretariat Book Depot, Calcutta, 1916, Section-VI., Para. 36, PP. 14-15.
15. Bengal Public Health Report for the Year 1925, Dr. Bentley, C.A., Director of Public Health for Bengal, Bengal Secretariat Book Depot, Calcutta, 1927, Ibid., Section-VI., Para. 83, P. 47.
16. Census Report of India-1951, Vol. VI., Part-1B., Vital Statistics, West Bengal, by Mitra, A., & Choudhury, P.G., Government of India Press, Calcutta, 1952, PP. 36 – 40.
17. Samanta, Arabinda., Ibid., PP. 123-124.
18. Chakraborty, Dipesh., Itihaser Janajiban O Ananya Prabandha, Ananda Publishers, Calcutta, 2011, P. 58.
19. Jaggi, O. P., Medicine in India : Modern Period, History of Science, Philosophy and Culture in Indian Civilization, Vol- IX., Part-1., Edited by Chattopadhyaya, D.P., Oxford University Press, New Delhi, 2011, PP. 132-133.
20. Goswami, Tinni., Sanitising Society : Public Health and Sanitation in Colonial Bengal, 1880-1947, B.R. Publishing Corporation, Delhi, 2011, PP. 554-555.
21. Report on the Administration of Bengal, for the Year 1901-1902, Bengal Secretariat Book Depot, Calcutta, 1903, P. 103.
22. The Bengal Plague Manual, Being A Collection of the Extant Regulations and Executive Orders in Connection with Plague issued by the Government of India and the Government of Bengal, Printed by the Bengal Secretariat Press, Calcutta, 1903, Chapter-.I, P. 1.
23. Ibid., Chapter-II., Plague Regulation-A., Dated the 8th October 1900, Para. 14, PP. 3-5.
24. Ibid., Plague Regulation-B., Dated the 8th October 1900, Para. 6. PP. 7-8.
25. Ibid., Plague Regulation-C., Dated the 8th October 1900, Para. 3, P. 11.
26. Samanta, Arabinda., Ibid., P. 124.
27. Report on the Administration of Bengal for the Year 1907-1908, Bengal Secretariat Book Depot, Calcutta, 1909, Chapter-VI., Para. 100, P. xxiv.
28. Forty-Eight Annual Report of the Sanitary Commissioner for Bengal, for the Year 1915, Section-VI., Para. 37, P. 15.
29. Samanta, Arabinda., Ibid., P. 133.
30. Bose, Pradip Kumar., Ibid., PP. 41-42.
31. Chakrabarty, Dipesh., Ibid., P. 59.
32. Ibid., PP. 62-63.
33. The Report of the Indian Plague Commission, published in The British Medical Journal, Vol. 1, Issue 2157, 3rd May 1902, P. 1093.
34. The Plague Commission in India, the report published in The British Medical Journal, Vol. 2, Issue 2081, 17th November 1900, P. 1451.
35. Ibid.

———

SUṢAMĀ : Multidisciplinary Research Journal ISSN: 3107-4529
Vol. 1, Issue-1, (Jan-Mar) 2025

Two Phase Communication Protocol of a Two Qubit States using Concatenated GHZ States

Dr. Arpan Dhara
Assistant Professor,
Dept. of Mathematics, Sitananda College,
Purba Medinipur, West Bengal, India.
E-mail ID: arpanbesu88@gmail.com

Abstract: In this paper we introduce a new communication (teleportation) protocol for transferring arbitrary two qubits by using concatenated three particle entangled states as quantum channels which are robust in noisy environments. Due to almost inevitable existence of noise, which can create devastation in the communication systems, such robust quantum channels become necessary. The protocol is a perfect teleportation protocol. An advantage of the process is that only one fourth of the measurement basis elements of the sender appear in the protocol.

Keywords: Concatenation; Concatenated GHZ States; Teleportation; Bell State

1.Introduction:

Teleportation is a well known quantum communication protocol. The most important component of teleportation is the quantum teleporting channel which is essentially an entangled quantum resource shared between the distant parties. Although the original proposal of teleportation used maximally entangled Bell states as the teleportation channel [1], later it was discovered that different types of entangled resources can be used in teleportation protocols. Not only arbitrary qubits, but also other categories of quantum states can be transferred through the process of teleportation by use of appropriate quantum channels. Apart from the perfect teleportation protocols, that is, the protocols which transport the quantum state exactly, that is, with both unit probability and fidelity, there are two other types of protocols. One is imperfect protocol in which the state is transferred with fidelity less then one and the other is the probabilistic protocol in which the state is transferred with fidelity one but with a nonvanishing probability of the case of failure in which the state is irrevocably lost. Generally, but not always, the imperfect and probabilistic protocols use less entangled states whereas the perfect teleportations normally utilize maximally entangled states. There are exceptions to this generally observed fact as, for instance, arbitrary single-qubit states were perfectly teleported using class W-states which are not maximally entangled [2]. There is a large literature on various kinds of teleportation protocols which utilize pure entangled channels. Some instances of these works are in [3–10]. Particularly GHZ and GHZ-like states appear as quantum resources in a large number of works on teleportation, some of

which are noted in [6,8–10]. Pure quantum channel is an idealization. There is almost inevitable existence of noise which distorts the pure quantum state. Particularly there can be interactions between the quantum channel and the environment in which case the channel becomes an open quantum system. The environment may cause two types of damping, namely, the Amplitude damping and the Phase damping which are responsible for the dissipation of energy and decoherence respectively. The noisy quantum channels for teleportation have appeared in works like those noted in [11–13]. There can be another approach to the problem of noise. Such channels can be used which are robust in a noisy environment. This is with this motivation that we introduce the use of concatenated quantum channel. Particularly we show that it is possible to teleport an arbitrary qubit using concatenated GHZ states as quantum channels. In the above we have already mentioned the importance of GHZ states in teleportation. In fact the role of GHZ states is also significant in areas like quantum metrology [14,15], distributed quantum networks [16,17], etc. It is a multipartite quantum state, which, for the case of m number of parties, is given by

$$|GHZ_m^{\pm}\rangle = \frac{1}{\sqrt{2}}(|0\rangle^{\otimes m} \pm |1\rangle^{\otimes m}).$$

In a recent work by *Fröwis et al.* [18] concatenation of GHZ states was introduced, which is

$$|\phi\rangle_{s_{m,N}} = \frac{1}{\sqrt{2}}(|GHZ_m^{+}\rangle^{\otimes N} + |GHZ_m^{-}\rangle^{\otimes N}), \qquad \ldots(1).$$

It was established therein that such concatenated states share the advantages of the GHZ states, but their robustness in the presence of noise is higher than the ordinary GHZ states [18]. An experimental realization of these states has been reported in [19]. We use three particle concatenated GHZ states as our quantum channel which is obtained by putting $m = 3$ and $N = 2$ in the formula (1). Explicitly, our teleporting channel is

$$|\psi\rangle = \frac{1}{\sqrt{2}}\left(\frac{|000\rangle+|111\rangle}{\sqrt{2}}\right)\left(\frac{|000\rangle+|111\rangle}{\sqrt{2}}\right) + \frac{1}{\sqrt{2}}\left(\frac{|000\rangle-|111\rangle}{\sqrt{2}}\right)\left(\frac{|000\rangle-|111\rangle}{\sqrt{2}}\right) \qquad \ldots(2).$$

One feature of the above state is that it is maximally entangled. The protocols which lead the non-maximally entangled states to states with maximal entanglement, commonly known as Entanglement Concentration Protocols (ECPs), are considered to be important because of the overwhelmingly superior usages of maximally entangled states over the states with less entanglement. Some instance of ECPs are in works [20,21]. An ECP for concatenated GHZ states has been given by Qu et al. recently in [22].

The works [19] and [22] describe the ways and means for obtaining the quantum resources given in (2).

The above is the background for our consideration of the teleportation protocol with the channel as given in (2).

2. Main Result :

An arbitrary two qubit state is defined as $|\phi\rangle_{ab} = \alpha|00\rangle_{ab} + \beta|11\rangle_{ab}$, where α and β are complex numbers satisfying $|\alpha|^2 + |\beta|^2 = 1$. Alice wants to teleport the state $|\phi\rangle$ to Bob. To do this Alice first sends it to a third party say, Charlie and then Charlie sends it to Bob. To perform this task Alice and Charlie share a quantum channel which is given by a maximally entangled concatenated GHZ state described as

$$|\psi\rangle_{1234} = \frac{1}{\sqrt{2}}\left(\frac{|01\rangle+|10\rangle}{\sqrt{2}}\right)_{12}\left(\frac{|01\rangle+|10\rangle}{\sqrt{2}}\right)_{34} + \frac{1}{\sqrt{2}}\left(\frac{|01\rangle-|10\rangle}{\sqrt{2}}\right)_{12}\left(\frac{|01\rangle-|10\rangle}{\sqrt{2}}\right)_{34}.$$

The qubits a, b, 1 and 2 are in the possession of Alice and the qubits 3 and 4 are in the possession of Charlie. We consider the Bell states by $|\phi^{\pm}\rangle = \frac{|00\rangle\pm|11\rangle}{\sqrt{2}}$ and $|\psi^{\pm}\rangle = \frac{|01\rangle\pm|10\rangle}{\sqrt{2}}$ in the following. Using Bell states the composite system of the two qubit and the channel can be written as

$$\begin{aligned}
|\Psi\rangle &= |\phi\rangle_{ab} \otimes |\psi\rangle_{1234} \\
&= (\alpha|00\rangle_{ab} + \beta|11\rangle_{ab}) \otimes \tfrac{1}{2\sqrt{2}}\{(|01\rangle + |10\rangle)(|01\rangle + |10\rangle) + (|01\rangle - |10\rangle)(|01\rangle - |10\rangle)\}_{1234} \\
&= \tfrac{1}{2\sqrt{2}}[|\phi^+\rangle_{a1}|\psi^+\rangle_{b2}(\alpha|01\rangle_{34} + \beta|10\rangle_{34}) + |\phi^+\rangle_{a1}|\psi^-\rangle_{b2}(\alpha|01\rangle_{34} - \beta|10\rangle_{34}) \\
&\quad + |\phi^-\rangle_{a1}|\psi^+\rangle_{b2}(\alpha|01\rangle_{34} - \beta|10\rangle_{34}) + |\phi^-\rangle_{a1}|\psi^-\rangle_{b2}(\alpha|01\rangle_{34} + \beta|10\rangle_{34}) \\
&\quad + |\psi^+\rangle_{a1}|\psi^+\rangle_{b2}(\alpha|01\rangle_{34} + \beta|10\rangle_{34}) + |\psi^+\rangle_{a1}|\psi^-\rangle_{b2}(\alpha|01\rangle_{34} - \beta|10\rangle_{34}) \\
&\quad + |\psi^-\rangle_{a1}|\psi^+\rangle_{b2}(\alpha|01\rangle_{34} - \beta|10\rangle_{34}) + |\psi^-\rangle_{a1}|\psi^-\rangle_{b2}(\alpha|01\rangle_{34} + \beta|10\rangle_{34})] \qquad ...(3).
\end{aligned}$$

Alice performs a measurement on her qubit pairs (a, 1), and (b, 2) under Bell basis $|\phi^{\pm}\rangle$ and $|\psi^{\pm}\rangle$. After performing the measurements, Alice sends her measurement result classically to Charlie. Then Charlie applies an appropriate unitary operator to recover the unknown two-qubit state. The details are given in Table 1:.

Table 1:

Alice's Measurement	Charlie's State	Charlie's Unitary Operation
$\|\phi^+\rangle_{a1}\|\psi^+\rangle_{b2}$	$\alpha\|01\rangle_{34} + \beta\|10\rangle_{34}$	$I_3 \otimes I_4$
$\|\phi^+\rangle_{a1}\|\psi^-\rangle_{b2}$	$\alpha\|01\rangle_{34} - \beta\|10\rangle_{34}$	$(\sigma_z)_3 \otimes (\sigma_z)_4$
$\|\phi^-\rangle_{a1}\|\psi^+\rangle_{b2}$	$\alpha\|01\rangle_{34} - \beta\|10\rangle_{34}$	$(\sigma_z)_3 \otimes (\sigma_z)_4$
$\|\phi^-\rangle_{a1}\|\psi^-\rangle_{b2}$	$\alpha\|01\rangle_{34} + \beta\|10\rangle_{34}$	$I_3 \otimes I_4$
$\|\psi^+\rangle_{a1}\|\psi^+\rangle_{b2}$	$\alpha\|01\rangle_{34} + \beta\|10\rangle_{34}$	$I_3 \otimes I_4$
$\|\psi^+\rangle_{a1}\|\psi^-\rangle_{b2}$	$\alpha\|01\rangle_{34} - \beta\|10\rangle_{34}$	$(\sigma_z)_3 \otimes (\sigma_z)_4$
$\|\psi^-\rangle_{a1}\|\psi^+\rangle_{b2}$	$\alpha\|01\rangle_{34} - \beta\|10\rangle_{34}$	$(\sigma_z)_3 \otimes (\sigma_z)_4$
$\|\psi^-\rangle_{a1}\|\psi^-\rangle_{b2}$	$\alpha\|01\rangle_{34} + \beta\|10\rangle_{34}$	$I_3 \otimes I_4$

In the second phase ....Charlie sends. Charlie wants to teleport the state $|\psi\rangle_{34} = \alpha|01\rangle_{34} + \beta|10\rangle_{34}$ to Bob. To perform this task Charlie and Bob share a quantum channel which is given by a maximally entangled concatenated GHZ state described as

$$|\psi\rangle_{5678} = \frac{1}{\sqrt{2}}\left(\frac{|00\rangle+|11\rangle}{\sqrt{2}}\right)_{56}\left(\frac{|00\rangle+|11\rangle}{\sqrt{2}}\right)_{78} + \frac{1}{\sqrt{2}}\left(\frac{|00\rangle-|11\rangle}{\sqrt{2}}\right)_{56}\left(\frac{|00\rangle-|11\rangle}{\sqrt{2}}\right)_{78}.$$

The qubits 3, 4, 5 and 6 are in the possession of Charlie and the qubits 7 and 8 are in the possession of Bob. We consider the Bell states by

$$|\phi^{\pm}\rangle = \frac{|00\rangle \pm |11\rangle}{\sqrt{2}} \text{ and } |\psi^{\pm}\rangle = \frac{|01\rangle \pm |10\rangle}{\sqrt{2}}$$

in the following. Using Bell states the composite system of the two qubit and the channel can be written as

$$\begin{aligned}
|\Psi\rangle &= |\psi\rangle_{34} \otimes |\psi\rangle_{5678} \\
&= (\alpha|01\rangle_{34} + \beta|10\rangle_{34}) \otimes \tfrac{1}{2\sqrt{2}}\{(|00\rangle + |11\rangle)(|00\rangle + |11\rangle) + (|00\rangle - |11\rangle)(|00\rangle - |11\rangle)\}_{5678} \\
&= \tfrac{1}{2\sqrt{2}}[|\phi^+\rangle_{35}|\psi^+\rangle_{46}(\alpha|00\rangle_{78} + \beta|11\rangle_{78}) + |\phi^+\rangle_{35}|\psi^-\rangle_{46}(-\alpha|00\rangle_{78} + \beta|11\rangle_{78}) \\
&\quad + |\phi^-\rangle_{35}|\psi^+\rangle_{46}(\alpha|00\rangle_{78} - \beta|11\rangle_{78}) + |\phi^-\rangle_{35}|\psi^-\rangle_{46}(-\alpha|00\rangle_{78} - \beta|11\rangle_{78}) \\
&\quad + |\psi^+\rangle_{35}|\phi^+\rangle_{46}(\beta|00\rangle_{78} + \alpha|11\rangle_{78}) + |\psi^+\rangle_{35}|\phi^-\rangle_{46}(\beta|00\rangle_{78} - \alpha|11\rangle_{78}) \\
&\quad + |\psi^-\rangle_{35}|\phi^+\rangle_{46}(\beta|00\rangle_{78} + \alpha|11\rangle_{78}) + |\psi^-\rangle_{35}|\phi^-\rangle_{46}(\beta|00\rangle_{78} - \alpha|11\rangle_{78})] \qquad ...(4).
\end{aligned}$$

Charlie performs a measurement on her qubit pairs (3, 5),and (4, 6) under Bell basis $|\phi^{\pm}\rangle$ and $|\psi^{\pm}\rangle$. After performing the measurements, Charlie sends her measurement result classically to Bob. Then Bob applies an appropriate unitary operator to recover the unknown two-qubit state. The details are given in Table 1:.

Table 2:

Charlie's Measurement	Bob's State	Bob's Unitary Operation
$\|\phi^+\rangle_{35}\|\psi^+\rangle_{46}$	$\alpha\|00\rangle_{78} + \beta\|11\rangle_{78}$	$I_7 \otimes I_8$
$\|\phi^+\rangle_{35}\|\psi^-\rangle_{46}$	$-\alpha\|00\rangle_{78} + \beta\|11\rangle_{78}$	$-I_7 \otimes (\sigma_z)_8$
$\|\phi^-\rangle_{35}\|\psi^+\rangle_{46}$	$\alpha\|00\rangle_{78} - \beta\|11\rangle_{78}$	$(\sigma_z)_7 \otimes I_8$
$\|\phi^-\rangle_{a1}\|\psi^-\rangle_{b2}$	$-\alpha\|01\rangle_{34} - \beta\|10\rangle_{34}$	$-I_7 \otimes I_8$
$\|\psi^+\rangle_{35}\|\phi^+\rangle_{46}$	$\beta\|00\rangle_{78} + \alpha\|11\rangle_{78}$	$(\sigma_x)_7 \otimes (\sigma_x)_8$
$\|\psi^+\rangle_{35}\|\phi^-\rangle_{46}$	$\beta\|00\rangle_{78} - \alpha\|11\rangle_{78}$	$(-\sigma_x)_7 \otimes (i\sigma_y)_8$
$\|\psi^-\rangle_{35}\|\phi^+\rangle_{46}$	$\beta\|00\rangle_{78} + \alpha\|11\rangle_{78}$	$(\sigma_x)_7 \otimes (\sigma_x)_8$
$\|\psi^-\rangle_{35}\|\phi^-\rangle_{46}$	$\beta\|00\rangle_{78} - \alpha\|11\rangle_{78}$	$(-\sigma_x)_7 \otimes (i\sigma_y)_8$

From the expression (3) and (4) both from the Table 1 and Table 2 that out of 16 basis elements in the measurement basis, only eight appear in the Alice's measurement and Charlie's measurement. This leads to substantial

advantage of the protocol.

3. Discussion and Conclusion:

A primary concern in all types of communications, both classical and quantum, is the existence of noise. Quantum noise makes the channel into an open quantum system whose dynamics can frustrate the goal of the communication. It is necessary to use resources of communications which are not substantially affected by noise. The problem is supposed to open a vast field of study. The introduction of concatenation in communication process, originally studied for coding purpose [23–25], is a step towards the goal of research mentioned above. The importance of the present work lies in it.

References

[1] Bennett, C. H., Brassard, G., Crepeau, C., Jozsa, R., Peres, A., Wootters, W.K.: Teleporting an unknown quantum state via dual classical and Einstein-Podolsky-Rosen channels. Phys. Rev. Lett. 70, 1895-1899 (1993)

[2] Agarwal, P., Pati, A.: Perfect teleportation and superdence coding with W states. Phys. Rev. A. 74, 062320 (2006)

[3] Yan, F.L., Zhang, X.Q.: A scheme for secure direct communication using EPR pairs and teleportation. Euro. Phys. J. B 41(1), 7578 (2004)

[4] Gao, T., Yan, F.L., Wang, Z.X.: Controlled quantum teleportation and secure direct communication. Chin. Phys. 14(5), 893897 (2005)

[5] Cao, H.J., Song, H.S.: Quantum secure direct communication scheme using a W state and teleportation. Phys. Scr. 74(5), 572 (2006)

[6] Tsai, C.W., Hwang, T.: Teleportation of a pure EPR state via GHZ-like state. Int. J. Theor. Phys. 49, 19691975 (2010)

[7] Shao, Q.: Quantum Teleportation of the Two-Qubit Entangled State by Use of Four-Qubit Entangled State. Int. J. Theor. Phys. 52, 25732577 (2013)

[8] Hsu, J.L., Chen, Y.T., Tsai, C.W., Hwang, T.: Quantum Teleportation with Remote Rotation on a GHZ State. Int. J. Theor. Phys. 53, 1233-1238 (2014)

[9] Nandi, K., Mazumdar, C.: Quantum teleportation of a two qubit state using GHZ-like state. Int. J. Theor. Phys. 53, 1322-1324 (2014)

[10] Zhu, H.P.: Perfect Teleportation of an Arbitrary Two-Qubit State via GHZ-Like States. Int J Theor Phys 53, 4095-4097(2014)

[11] Bennett, C.H., Brassard, G., Popescu, S., Schumacher, B., Smolin, J.A., Wootters, W.K.: Purification of Noisy Entanglement and Faithful Teleportation via Noisy Channels. Phys. Rev. Lett. 76, 722 (1996)

[12] Espoukeh, P., Pedram, P.: Quantum Teleportation through Noisy Channels with Multi-Qubit GHZ States. Quantum Inf. Process 13 1789 (2014)

[13] Knoll, L.T., Schmiegelow, C.T., Larotonda, M.A.: Noisy quantum

teleportation: An experimental study on the influence of local environments. Phys. Rev. A. 90, 042332 (2014)
[14] Holland, M.J., Burnett, K.: Interferometric Detection of Optical Phase Shifts at the Heisenberg Limit. Phys. Rev. Lett. 71, 1355 (1993)
[15] Giovannetti, V., Lloyd, S., Maccone, L.: Quantum Metrology. Phys. Rev. Lett. 96, 010401 (2006)
[16] Cirac, J.I., Ekert, A.K., Huelga, S.F., Macchiavello, C.: Distributed quantum computation over noisy channels. Phys. Rev. A 59, 4249 (1999)
[17] Kuhn, A., Hennrich, M., Rempe, G.: Deterministic Single-Photon Source for Distributed Quantum Networking. Phys. Rev. Lett. 89, 067901 (2002)
[18] Fr¨owis, F,. D¨ ur, W.: Stable Microscopic Quantum Superpositions. Phys. Rev. Lett. 106, 110402 (2011)
[19] Huang, Y.F., Liu, B.H., Peng, L., Li, Y.H., Li, L., Li, C.F., Gu, G.C.: Experimental generation of an eight-photon Greenberger-HorneZeilinger state. Nature Communications. 2, 546 (2011) doi:10.1038/ncomms1556
[20] Sheng, Y. B., Deng, F. G., Zhou, H. Y.: Single-photon entanglement concentration for long-distance quantum communication. Quantum Inf. Comput. 10, 0272 - 0281 (2010)
[21] Sheng, Y. B., Deng, F. G., Zhou, H. Y.: Efficient single-photon-assisted entanglement concentration for partially entangled photon pairs. Phys. Rev. A 85, 012307 (2012)
[22] Qu, C.C., Zhou, L., Sheng, Y.B.: Entanglement concentration for concatenated GreenbergerHorneZeilinger state. Quantum Inf. Process. 14, 41314146 (2015)
[23] Knill, E., Laflamme, R.: Concatenated quantum codes. arXiv preprint quant-ph/9608012, (1996)
[24] Lidar, D.A., Bacon, D., Whaley, K.B.: Concatenating Decoherence-Free Subspaces with Quantum Error Correcting Codes. Phys. Rev. Lett. 82, 4556 (1999)
[25] Grassl, M., Shor, P., Smith, G., Smolin, J., Zeng, B.: Generalized concatenated quantum codes. Phys. Rev. A 79, 050306 (2009)

SUṢAMĀ : Multidisciplinary Research Journal ISSN: 3107-4529
Vol. 1, Issue-1, (Jan-Mar) 2025

Recasting Regionalism: Between Nationalism, Populism, Clientelism and Competitive Federalism in Post-2014 India

Sreejan Das
Assistant Professor
Dept. of Political Science, Sitananda College
Purba Medinipur, West Bengal, India.
E-mail ID: sreejan.das@gmail.com

Abstract:

This article examines the transformation of regional politics in India since 2014, analysing its intersections with populism, nationalism, welfare politics, leadership dynamics, and evolving regional identities. Using Progressive Negation Analysis (PNA), it systematically challenges pre-2014 assumptions of regionalism as purely defensive, identity-driven, and coalition-dependent. The study identifies the emergence of a new model—Competitive Sub-National Populism (CSNP)—where regional leaders blend sub-national pride with elements of national populism, positioning themselves as both defenders of state identity and performance-driven welfare providers. Post-2014 regionalism is characterised by heightened leader-centric mobilisation, symbolic confrontation with central narratives, and welfare branding as an electoral strategy. In contrast to pre-2014 patterns, today's regional parties actively compete for narrative dominance, engage in performance-based legitimacy battles, and influence national political discourse beyond state boundaries. The analysis also explores the implications of CSNP for federalism, opposition politics, and governance sustainability. It argues that far from eroding, regionalism has adapted to the nationalised political environment, becoming more competitive, leader-driven, and populist in nature. The article concludes by outlining future ramifications, including intensified Centre–state confrontations, escalating welfare competition, and the growing importance of narrative politics in shaping India's democratic trajectory.

Keywords: Regionalism in India; Competitive Sub-National Populism; Progressive Negation Analysis; Populism; Nationalism; Welfare Politics; Leadership; Federalism; Post-2014 Politics; Centre–State Relations

Introduction:

The trajectory of regional politics in India has always been deeply intertwined with the country's complex social fabric, linguistic diversity, caste hierarchies, and uneven patterns of economic development. Regionalism, as a political phenomenon, has historically acted as both a vehicle for asserting local identities and a mechanism for negotiating with the Centre in

a federal framework. Prior to 2014, regional parties were widely seen as essential components of coalition politics, their influence amplified by the absence of a dominant national party. These parties derived their legitimacy largely from identity-based mobilisation—whether linguistic, ethnic, caste-based, or rooted in regional pride—and often positioned themselves as defenders of their state's autonomy against perceived centralising tendencies. Their political strategies were primarily defensive, shaped by demands for special status, enhanced fiscal transfers, and state-specific development priorities.

The post-2014 political landscape, however, presents a markedly different context. The ascendance of the Bharatiya Janata Party (BJP) under the leadership of Narendra Modi has not only consolidated a strong central government but has also infused the national discourse with a renewed emphasis on nationalism, cultural identity, and centralised welfare delivery. This shift has compelled regional parties to recalibrate their political strategies. No longer can they rely solely on traditional identity politics or coalition leverage; instead, they must navigate a political field where the Centre has the capacity to dominate both narrative and governance delivery. The once clear distinction between national and regional political strategies has blurred, giving rise to new hybrid forms of political mobilisation.

Central to this transformation is the rise of populist politics at both national and regional levels. Populism, characterised by leader-centric mobilisation, direct appeals to the people, and welfare politics framed as a personal gift from the leader, has become a defining feature of Indian politics. Regional leaders have increasingly mirrored this style, positioning themselves as singular protectors of their state's interests, capable of defending their people from an overbearing Centre. This leader-driven politics is reinforced by the intensification of welfare and freebie culture. While pre-2014 welfare politics was often tied to long-term social policy initiatives or class-based redistribution, post-2014 welfare politics is increasingly personalised, immediate, and highly visible—crafted to enhance the leader's image rather than institutional credibility.

In this evolving scenario, nationalism no longer remains the exclusive ideological domain of national parties. Regional parties now actively negotiate with the nationalist narrative, either integrating their sub-national identities into a broader vision of the nation or reinterpreting nationalism through the lens of federalism and cultural pluralism. This dynamic has led to the emergence of a competitive relationship between the Centre and regional actors—not merely over electoral control, but over the very definition of political legitimacy in the Indian context.

The post-2014 phase of regional politics is therefore best understood as a period of adaptation rather than decline. Through a complex interplay of populism, welfare politics, leadership charisma, and narrative competition, regionalism has redefined its role in Indian democracy. This article seeks to trace that transformation, interrogating the structural and ideological shifts

that distinguish post-2014 regionalism from its earlier forms, and offering a new theoretical lens to understand its contemporary manifestations.

Reassessing Regionalism – From Old Assumptions to New Realities:

For decades, regional politics in India was viewed through the lens of identity assertion and federal bargaining. The dominant understanding portrayed regional parties as political actors rooted in sub-national identities—linguistic, ethnic, caste-based, or tied to historical movements—whose principal objective was to secure greater autonomy and resources for their states. Their power was magnified in coalition eras, when no single national party could secure a parliamentary majority. In such a scenario, regional parties could negotiate from a position of strength, extracting concessions from the Centre in exchange for political support. This understanding carried with it the implicit assumption that the vitality of regional politics was tied to the weakness of national parties.

However, this conceptual frame began to fray after 2014. The decisive parliamentary majority won by the BJP, coupled with a strong central leadership, created an unprecedented situation in post-liberalisation Indian politics: the revival of a dominant-party system alongside the persistence of multiple regional forces. The expectation in many quarters was that regional parties would be weakened, either absorbed into the nationalising momentum of the BJP or rendered irrelevant by the erosion of coalition politics. Yet, this assumption underestimated the adaptability of regional political actors.

In the immediate years following 2014, it seemed plausible to imagine that regional politics would be subsumed under a unifying nationalist discourse. The BJP's narrative of cultural nationalism, combined with its ability to directly reach voters through centrally administered welfare schemes, challenged the foundations of sub-national mobilisation. Central schemes like PM-Kisan, Ujjwala Yojana, and PMAY carried a strong element of leader branding, enabling the Prime Minister to connect with beneficiaries across states and bypass traditional party structures. Many observers predicted that such developments would make regional welfare politics redundant.

Over time, however, these predictions proved to be overly deterministic. While it is true that national-level welfare schemes created a new form of direct political connectivity between the Centre and the voter, regional parties did not disappear. Instead, they evolved. Rather than abandoning welfare politics, they intensified it, tailoring schemes to their own political brand and ensuring that beneficiaries associated these programmes with state-level leadership. This was not mere replication; it was strategic adaptation. In states like West Bengal, Delhi, and Tamil Nadu, local welfare schemes became intertwined with leader image-building, reinforcing political loyalty at the grassroots.

Similarly, the expectation that nationalism would flatten regional iden-

tity politics proved unfounded. Regional leaders began to reinterpret nationalism through their own frameworks—sometimes integrating it with their sub-national narratives, sometimes challenging it by asserting a plural, federal vision of India. This enabled them to compete within the nationalist frame rather than simply opposing it from the outside.

Thus, the old model of regionalism as purely defensive and coalition-dependent no longer captures the reality of post-2014 politics. The new reality is more complex: regional parties are not only surviving but thriving in many states, leveraging welfare politics, leader-centric charisma, and narrative competition to remain electorally relevant even in the shadow of a dominant central party. What has changed is not the existence of regionalism, but the way it is imagined, performed, and sustained in contemporary India.

Intersectional Analysis: Populism, Nationalism, Welfare, Leadership:

The transformation of regional politics in India since 2014 cannot be understood in isolation from the interlocking dynamics of populism, nationalism, welfare politics, and leadership. These forces have interacted in complex ways, producing a hybridised political environment where state-level politics is shaped not only by local identities and developmental needs but also by broader national narratives and the personalised appeal of charismatic leaders. This intersectional dynamic has fundamentally altered the style, strategy, and substance of regional political mobilisation.

Populism provides the overarching framework through which contemporary regional politics is increasingly conducted. At the national level, populism since 2014 has been marked by leader-centric politics, direct engagement with the masses, the projection of a singular will of the people, and a tendency to bypass intermediary institutions. Regional leaders have absorbed and adapted these methods. They present themselves as the singular voice of their state, capable of cutting through bureaucratic inertia and central dominance to deliver results. In this style of politics, leaders construct a personal bond with the electorate, often framing themselves as protectors of the state's dignity and well-being. This allows them to counter the political authority of the Centre while simultaneously mirroring aspects of its populist appeal.

Nationalism has become an inescapable part of this regional populist strategy. Under the dominant central leadership, nationalism has been framed in majoritarian cultural terms, emphasising unity, central authority, and a singular civilisational identity. Regional parties, however, do not simply reject this nationalism; they engage with it in selective and strategic ways. Some seek to integrate their sub-national identity into the national narrative, portraying their state as an essential contributor to India's greatness. Others use the language of nationalism to highlight federalism, cultural diversity, and pluralism as defining features of the Indian project. In both cases, regional actors are compelled to negotiate with the nationalist dis-

course rather than ignore it, because it is now a central axis of political legitimacy in the country.

Welfare politics serves as the most tangible manifestation of both populism and leadership appeal. Since 2014, the Centre has pursued large-scale welfare initiatives, many of them branded to highlight the role of the Prime Minister. These centrally designed schemes have been highly visible and often directly linked to the national leadership in the public imagination. Regional leaders, recognising the power of this approach, have developed their own parallel systems of welfare delivery. The competitive dynamic between central and state welfare initiatives has become a crucial battleground for political credibility. In states such as Tamil Nadu, West Bengal, and Delhi, regional parties have pioneered targeted schemes in education, health, women's welfare, and food security, carefully branding them to ensure that the benefits are directly associated with the state leadership. This form of personalised welfare politics serves not only developmental needs but also the political imperative of reinforcing the leader's bond with the electorate.

Leadership is the thread that binds these elements together. The shift towards hyper-personalised politics means that the identity of the leader increasingly overshadows the organisational and ideological character of the party. In earlier decades, while charismatic leadership mattered, it was embedded within party structures and ideological traditions. Today, in many regional contexts, the leader is the brand, the face of governance, and the embodiment of the political project. This has two significant consequences. First, it allows for rapid narrative shifts, as leaders can pivot their rhetoric and strategy without the constraints of deep organisational consensus. Second, it makes political competition more personality-driven, with contests framed as battles between individual leaders rather than between party platforms.

The interplay between populism, nationalism, welfare, and leadership has also reshaped electoral strategy. Campaigns are increasingly designed around the personal image of the leader, the emotive appeal of state pride, and tangible promises of welfare benefits. These strategies often bypass traditional political intermediaries such as party workers, relying instead on direct leader-to-voter communication through mass rallies, social media, and state-controlled communication channels. This directness enhances the leader's ability to shape the political agenda but can also weaken institutional mechanisms of accountability.

Furthermore, this intersectional dynamic has altered the relationship between the Centre and the states. While the Centre continues to assert its authority through centralised welfare, regulatory interventions, and cultural narratives, states under strong regional leadership actively resist this dominance. They do so not only through legal and institutional means but also by mobilising public sentiment, framing their resistance as a matter of state dignity and people's rights. This emotional framing allows regional leaders

to convert institutional disputes into political capital, further entrenching their position in the state's political imagination.

However, the convergence of populism, nationalism, welfare politics, and leadership also carries inherent risks. The hyper-personalisation of politics can undermine collective party decision-making and weaken institutional continuity. Excessive reliance on welfare promises without sustainable fiscal planning can strain state budgets and create long-term economic vulnerabilities. The competitive dynamic between central and state narratives can, at times, deepen political polarisation and disrupt cooperative governance. Yet these risks are often outweighed, in the short term, by the electoral gains such strategies produce.

In essence, the intersection of populism, nationalism, welfare politics, and leadership has created a new paradigm of regional politics in post-2014 India. This paradigm is characterised by its adaptability, its ability to negotiate with dominant national narratives, and its emphasis on performance-based legitimacy reinforced by personal charisma. It ensures that regional politics remains vibrant, competitive, and deeply embedded in the democratic life of the nation, even in an era of strong central dominance.

Changing Nature and Appeal of Regionalism – From Past to Present:

The evolution of regionalism in India from the pre-2014 era to the present reflects a profound shift in both its operational strategies and its ideological framing. In the earlier decades, regional parties derived their political strength from their ability to act as custodians of sub-national identity, often rooted in long-standing cultural, linguistic, or caste-based mobilisations. Their appeal rested on the claim that they were the authentic voice of the state, distinct from the homogenising tendencies of national politics. Electoral success was tied to sustaining these identity narratives while bargaining with the Centre for material benefits. The coalition era provided fertile ground for such politics, allowing regional actors to wield disproportionate influence over national decision-making by making their support contingent on the fulfilment of state-specific demands.

In this earlier phase, welfare politics existed but was largely embedded in broader developmental narratives rather than being the central instrument of political legitimacy. Leaders were important, but leadership charisma was often tempered by party organisation and ideological lineage. The emphasis was on sustaining movements and ensuring the continuity of state-specific political traditions. Even in fiercely competitive states, politics retained a measure of programmatic orientation, with manifestos reflecting longer-term policy priorities alongside identity assertions.

The post-2014 phase marks a decisive break from this pattern. The emergence of a strong national government with a charismatic prime minister altered the competitive environment for regional parties in fundamental ways. The centralisation of political communication, the national branding of welfare schemes, and the overarching presence of a majoritarian nation-

alist discourse reduced the space for purely defensive regional politics. Regional actors were confronted with a choice: either accommodate themselves within this new framework or reinvent themselves to compete directly with it. Most chose reinvention.

One of the most striking features of this reinvention has been the embrace of leader-centric populism. Whereas earlier leaders were prominent figures within a broader party structure, many contemporary regional leaders have become synonymous with their parties. Their personal image is crafted as the embodiment of the state's aspirations, with political messaging revolving around their capacity to deliver tangible benefits to the people. This has elevated welfare politics to a central electoral strategy. Freebies and targeted benefits are no longer merely social policy tools; they are carefully branded acts of political generosity, linking the leader directly to the citizen. In this transformation, welfare has become as much about symbolism and narrative as about material delivery.

Nationalism, too, has been reworked within regional frameworks. Some leaders integrate aspects of the national discourse into their state-specific identity politics, reframing themselves as both proud representatives of their region and loyal contributors to the Indian nation. Others challenge the centralising version of nationalism by advancing pluralist and federalist interpretations. In both cases, nationalism is no longer ignored or dismissed; it is actively engaged with, contested, and reinterpreted to suit regional political needs.

The result is a hybrid form of regionalism—dynamic, competitive, and deeply personalised—capable of surviving and even thriving in the shadow of a dominant national party. It represents not the retreat of regional politics but its strategic transformation to meet the demands of a new political age.

Theorising Contemporary Regionalism – Competitive Sub-National Populism:

The post-2014 transformation of India's regional politics invites a reframing of its conceptual foundations. Earlier models, which saw regionalism primarily as an expression of sub-national identity and federal negotiation, cannot adequately account for the hybridised, performance-driven, and leader-centric politics now visible across multiple states. What has emerged is a distinct pattern that blends elements of sub-national assertion with the stylistic and strategic features of national-level populism. This synthesis produces a political formation that is neither purely defensive nor entirely subsumed within centralised nationalism. Rather, it is competitive, adaptive, and intent on shaping the political agenda within and beyond the state's borders.

This new pattern can be described as competitive sub-national populism, a formation in which regional leaders embody both the symbolic representation of their state's identity and the practical delivery of tangible benefits, while simultaneously engaging in a contest with the Centre over

narrative control and political legitimacy. In this formation, the leader is not merely the political head of a party but is presented as the personalised protector and benefactor of the people. The legitimacy of this role is sustained through a cycle of targeted welfare initiatives, symbolic acts of defiance or accommodation towards the Centre, and the careful crafting of a narrative that links the leader's personal stature to the well-being of the state's population.

The competitiveness of this model lies in its refusal to cede political ground to the Centre's dominance, even as it borrows heavily from the central populist playbook. In welfare politics, regional actors often adopt the logic of central schemes but localise and personalise them to reinforce their own leadership brand. In narrative politics, they accept that nationalism is an unavoidable reference point but insist on interpreting it through their own lens, whether by emphasising cultural diversity, historical pride, or state-specific contributions to the Indian union. This competitive posture is not confined to electoral contests alone; it plays out in the media sphere, in symbolic acts of protest or celebration, and in the framing of state–Centre relations as a drama in which the regional leader is the protagonist.

Crucially, competitive sub-national populism thrives on the fusion of performance-based legitimacy with emotive appeals. Electoral support is maintained not simply through promises but through visible delivery of benefits that can be directly attributed to the leader. This delivery is then embedded within a story of resistance, pride, and identity that strengthens the emotional connection between the leader and the electorate. By integrating welfare with identity politics in this way, regional leaders create a durable political narrative that can withstand the pressures of central dominance.

The implications of this theoretical framing are significant. It suggests that regional politics in contemporary India is not a residual phenomenon awaiting absorption into national politics, but a robust and evolving arena that competes with the Centre on its own terms. Far from being a passive recipient of political change, regionalism in the post-2014 era has become an active force shaping the trajectory of Indian democracy itself.

Impact of the New Regionalism:

The emergence of competitive sub-national populism has reshaped the political and institutional landscape of India in ways that extend beyond electoral calculations. Its impact is visible in the altered dynamics of federalism, the changing role of opposition politics, the reconfiguration of welfare priorities, and the intensification of narrative politics at the state level. The traditional model of cooperative federalism, in which states and the Centre engaged in structured negotiation and policy coordination, has given way to a more confrontational and competitive form. States led by assertive regional leaders increasingly frame their relationship with the Centre as one of political rivalry, using disagreements over resource allocation, administrative control, or legislative authority to project themselves as defenders of

state interests. This has produced both friction and innovation: while disputes over fiscal transfers and central oversight have grown sharper, states have also devised new ways to showcase their policy autonomy, particularly in the realm of welfare delivery.

Opposition politics has also been deeply influenced by this transformation. In the absence of a unified and credible national opposition to the BJP, regional parties have become the primary sites of resistance, often assuming the mantle of leadership in broader anti-Centre coalitions. Yet this resistance is fragmented, as each regional party's priorities are anchored in its own state-specific context and political calculations. The result is an opposition space that is vibrant but decentralised, where national coordination remains secondary to the imperatives of local survival and dominance. This has weakened the possibility of sustained collective action against the ruling party at the Centre, but it has also ensured that political contestation remains alive and diverse across the country.

The reorientation of welfare politics under the new regionalism has had significant social and economic implications. Welfare schemes are now as much instruments of political branding as they are mechanisms of social support. While this personalisation has enhanced the visibility of state-led welfare, it has also intensified competition between states and the Centre to claim credit for developmental outcomes. In many cases, this has spurred innovation in welfare design and delivery, as regional leaders strive to outdo central initiatives with locally tailored programmes. At the same time, it has contributed to a fiscal arms race in which promises of subsidies, freebies, and targeted transfers escalate with each electoral cycle, raising questions about long-term economic sustainability.

Narrative politics, too, has been transformed. Regional leaders actively engage with and reinterpret the national discourse to suit their own political objectives. This has produced a multiplicity of nationalist narratives within India, ranging from pluralist and inclusive visions to more assertively regionalist interpretations that seek to redefine the terms of belonging to the Indian nation. In doing so, these leaders have kept alive the federal idea, but in a form that is more politically charged and less institutionally mediated. The cumulative effect of these developments is a polity in which regionalism is no longer a counter current to national politics, but a central arena in which the future shape of Indian democracy is being contested and reimagined.

Possible future ramifications:

The trajectory of regional politics in India after 2014 suggests that competitive sub-national populism is likely to remain a central force in shaping the country's political future. The growing assertiveness of regional leaders, their capacity to blend populist charisma with targeted welfare delivery, and their willingness to challenge the Centre's narrative indicate that regionalism will not wither under the weight of central dominance. Instead,

it will continue to adapt, producing a political environment defined by sustained competition between state-level and national-level populisms. One likely consequence is the further intensification of Centre–state confrontations, both in formal arenas such as legislative disputes and fiscal negotiations, and in the symbolic domain of public political messaging. States will increasingly frame themselves as distinct political spaces whose aspirations and needs cannot be fully subsumed under a single national vision, leading to more frequent public disagreements on governance models, welfare priorities, and cultural representation.

The fiscal dimension of this competition could become especially pronounced. As regional leaders seek to maintain their political advantage through expansive welfare promises and subsidies, the pressure on state finances will mount. While some states may innovate to sustain these schemes through targeted taxation or efficiency gains, others could face mounting deficits, leading to potential financial instability. This tension will test the resilience of India's federal fiscal framework, especially if states perceive the Centre's resource distribution policies as politically motivated or insufficiently responsive to local needs. The politics of credit-claiming will become sharper, with both the Centre and states seeking to position themselves as the primary benefactors of the citizenry, potentially leading to duplication of schemes and wasteful overlaps.

The ideological terrain of Indian politics will also be affected. The multiplicity of nationalist narratives emerging from regional politics will continue to challenge the centralising tendencies of the ruling party at the national level. These contestations will keep alive the debate over the meaning of Indian identity, the balance between unity and diversity, and the extent to which the Centre should dictate cultural and political priorities. In the long run, this could lead to a rearticulation of federalism in India—one that moves away from the older cooperative model towards a more competitive and negotiated federalism, where both sides actively seek to shape the terms of the relationship.

Electorally, the persistence of competitive sub-national populism will ensure that regional parties remain formidable in their strongholds, even if their influence at the national level is fragmented. This could result in a paradoxical scenario: the continued dominance of a single national party at the Centre, alongside a robust set of state-level actors capable of shaping governance and political discourse in their territories. Such a landscape may limit the possibility of cohesive national opposition but will preserve a decentralised pluralism in political representation.

Ultimately, the future of Indian democracy will be shaped by how this interplay between national and regional populisms evolves. If it leads to constructive competition and policy innovation, it could enrich federal governance. If it degenerates into fiscal imprudence and perpetual confrontation, it could strain both democratic institutions and the economic foundations of the republic.

Conclusion:

The evolution of regional politics in India since 2014 reveals a political transformation that cannot be adequately explained by older frameworks of sub-nationalism and federal bargaining. While many analysts initially assumed that the rise of a dominant-party system under the Bharatiya Janata Party would inevitably erode the space for regional political actors, the evidence of the past decade demonstrates a far more nuanced reality. Regional parties have not merely survived; they have adapted to an altered political environment by reimagining their strategies, recalibrating their ideological positions, and embracing a more leader-centric form of mobilisation. In doing so, they have developed a hybrid political formation that blends the emotional appeal of identity politics with the delivery-focused legitimacy of populist governance.

The emergence of what can be described as competitive sub-national populism has ensured that regionalism remains a powerful current in India's democratic life. This model thrives on a delicate balance: it competes directly with the Centre for narrative control and welfare delivery, yet it also borrows elements from the centralised populist style it seeks to resist. In this sense, contemporary regionalism is not a rejection of national political trends but a sophisticated adaptation that allows state-level leaders to assert their relevance in a highly centralised political system. Through personalised welfare schemes, emotive symbolic politics, and strategic engagement with nationalist discourse, regional actors have crafted a durable mode of political survival that resonates deeply with their electorates.

The impact of this transformation is visible in multiple spheres. Federalism has become more competitive and confrontational, as state leaders position themselves as both defenders of local identity and capable managers of state resources. Welfare politics has intensified, with states innovating in delivery while also facing mounting fiscal pressures. Nationalism has become a contested field rather than a monopolised domain, as regional leaders reinterpret its meaning in ways that protect their political space. In opposition politics, regional parties now carry the primary responsibility for resisting central dominance, even though their fragmented nature limits the emergence of a cohesive national alternative.

These developments carry important implications for the future of Indian democracy. On one hand, competitive sub-national populism preserves the pluralism and decentralisation that are essential to the federal spirit of the republic. It prevents the homogenisation of political discourse and ensures that multiple visions of governance and identity coexist within the national framework. On the other hand, it risks entrenching hyper-personalised politics at the state level, encouraging fiscal populism that may be economically unsustainable, and deepening political confrontation between the Centre and the states. The long-term consequences will depend on whether this competitive dynamic fosters constructive policy innovation or descends into perpetual political brinkmanship.

Ultimately, the post-2014 transformation of regional politics underscores the adaptability of Indian democracy. Regionalism has not been eclipsed by central dominance; it has evolved into a sophisticated, performance-oriented, and populist form that is likely to remain central to the political landscape for years to come. The ongoing interplay between national consolidation and regional assertion will be one of the defining features of India's democratic trajectory in the coming decades.

References

- Banerjee, M. (2014). Populist leadership in West Bengal and Tamil Nadu: Politics of charisma and patronage. South Asia: Journal of South Asian Studies, 37(1), 38–52.
- Yadav, Y., & Palshikar, S. (2009). Between Fortuna and Virtu: Explaining the Congress' Ambiguous Victory in 2009. Economic and Political Weekly, 44(39), 33–46.
- Chhibber, P., & Verma, R. (2018). Ideology and identity: The changing party systems of India. Oxford University Press.
- Jaffrelot, C., & Verniers, G. (2020). Indian democracy at 70: The changing electoral geography of India's party system. Contemporary South Asia, 28(1), 1–20.
- Palshikar, S., & Deshpande, R. (2014). Regional parties and democracy: Theoretical and comparative perspectives. Economic and Political Weekly, 49(39), 59–66.
- Hansen, T. B. (1999). The saffron wave: Democracy and Hindu nationalism in modern India. Princeton University Press.
- Piliavsky, A., & Sanyal, K. (2020). Populism in India. India Review, 19 (4), 319–331.
- Harriss, J. (2015). Political leadership, populism and patronage in contemporary India. Critical Asian Studies, 47(4), 598–620
- Jenkins, R. (2022). Populism, welfare politics and electoral competition in India's states. Contemporary South Asia, 30(2), 198–215.
- Suri, K. C. (2013). Democratic process and electoral politics in Andhra Pradesh, India. Representation, 49(1), 41–57
- Kumar, S. (2013). Populism and political competition in India. Asian Survey, 53(5), 850–876.
- Wyatt, A. (2013). Party system change in South India: Political entrepreneurs, patterns and processes. Routledge.
- Kaviraj, S. (2010). The enchantment of democracy and India: Politics and ideas. Permanent Black.
- Chatterjee, P. (2011). Lineages of political society: Studies in postcolonial democracy. Columbia University Press.
- Jaffrelot, C. (2003). India's silent revolution: The rise of the lower castes in North India. Columbia University Press.

- Jayal, N. G. (2013). Representing India: Ethnic diversity and the governance of public institutions. Palgrave Macmillan.
- Tillin, L. (2013). Remapping India: New states and their political origins. Oxford University Press.
- Palshikar, S., & Kumar, A. (2021). Federalism and political contestation in contemporary India. India Review, 20(4), 383–404.

———

SUṢAMĀ : Multidisciplinary Research Journal ISSN: 3107-4529
Vol. 1, Issue-1, (Jan-Mar) 2025

A review on physics-based patents that influenced modern technology and daily life: from discovery to invention

Himanshu Hazra
Assistant Professor,
Dept. of Physics, Sitananda College,
Purba Medinipur, West Bengal, India.
E-mail ID: mrhazra2011@gmail.com

Abstract: Some of the greatest revolutionary breakthroughs in human history have been fueled by physics, the foundation of scientific investigation. This article examines how patents have transformed companies and society by turning theoretical ideas in physics into useful inventions. This research demonstrates the path from theoretical scientific understanding to practical application through in-depth case studies, ranging from the development of the transistor and laser to MRI, quantum cryptography, and superconducting magnets. The cases show the socioeconomic implications and ethical issues in the patenting process in addition to the scientific and technological difficulties involved. The article highlights how physics continues to influence the future through creative problem-solving, institutional support, and effective intellectual property protection by looking at these significant turning points.

Keywords: Technology transfer, intellectual property, applied physics, case studies, science and society, commercialization of research, MRI, quantum cryptography, optical fiber communication, superconductivity, physics innovation, scientific patents, transistors, lasers, and Bose headphones.

Overview:

Many technological innovations are conceptually based on physics, a fundamental science. However, it frequently takes both scientific inventiveness and strategic innovation—which results in patents—to translate theoretical ideas into useful implementations. In addition to protecting intellectual property, patents guarantee that innovators profit from their creations. This article examines a few case studies where patents resulting from fundamental physics changed industry and daily lives. It also draws attention to the difficulties, scientific methods, and societal effects associated with these innovations.

Intellectual property rights (IPR) are defined as:

The legal rights that organizations or people are granted over their cre-

ative works are known as intellectual property rights, or IPR. These rights give owners or creators the ability to manage and profit from the use of their names, designs, inventions, literary and artistic works, and pictures in commercial contexts.

Indian Views on Intellectual Property Rights:

Under TRIPS, India has created a comprehensive IPR framework that is both in line with international norms and adapted to the country's socio-economic objectives.

Legal and Constitutional Framework:

The Indian Constitution's Article 300A safeguards intellectual property rights. IPR regulations are administered by the Office of the Controller

IPR type	The law
Patent	The 1970 Patents Act (modified in 2005 to conform to TRIPS)
Copyright	The 1957 Copyright Act (modified in 2012)
Trademark	The 1999 Trade Marks Act
Design	The Designs Act, 2000
Geographical Indications	The 1999 Act Concerning the Registration and Protection of Geographical Indications of Goods
Variety of Plants	The 2001 Act Protecting Plant Varieties and Farmers' Rights
Layouts of Semiconductor ICs:	The Layout-Design Act of 2000 for Semiconductor Integrated Circuits

General of Patents, Designs, and Trademarks (CGPDTM).

Important Indian IPR Laws

Important Aspects of Indian IPR Law:

1.The 2016 National IPR Policy seeks to combine the public interest with rights while fostering innovation.

2.Reasonably priced medical care Philosophy: In order to balance intellectual property rights with public health, India permits compulsory licensing to guarantee access to necessary medications (most notably in the Novartis v. Union of India case).

3.By means of programs such as the Traditional Knowledge Digital Library (TKDL), traditional knowledge (TK) is being protected.

An International View of IPR: The World Intellectual Property Or-

ganization, or WIPO, defines: "Intellectual property (IP) refers to creations of the mind, such as inventions, literary and artistic works, designs, symbols, names, and images used in commerce."

International IPR frameworks and treaties that are supervised by WIPO include:

1. Paris Convention (1883): Industrial property (trademarks, patents) protection.
2. Literary and artistic works are protected by the Berne Convention (1886).
3. The WTO oversees the TRIPS Agreement (1994), which establishes minimal requirements for IPR protection around the world.

Global IPR Types:

- **Patent**: 20 years of exclusive rights for inventions.
- **Copyright:** The rights to works of art, music, literature, and digital media.
- **Trademark:** Brand names, logos, and phrases are protected by trademarks.
- **Industrial Design:** Preserving an object's aesthetic appeal.
- **Geographical Indication:** Rights for goods with a particular geographical origin and quality such as champagne and Darjeeling tea) are known as Geographical Indications (GI).

The Transistor (1947), case study No 1: William Shockley, Walter Brattain, and John Bardeen were the inventors. Patent: Bell Laboratories; U.S. Patent No. 2,569,347 (1951)

Principles of Science: Solid-state physics and quantum physics are the foundations of the transistor's creation. It was essential to comprehend semiconductors, particularly how electrons behave in crystal lattices. By enabling control over electrical current through a tiny silicon or germanium component, the transistor replaced large vacuum tubes.

Effects: The current electronics industry took a major turn thanks to the transistor patent. It is a fundamental component of integrated circuits, which power everything from satellites to smartphones. In 1956, Bardeen and his associates were awarded the Nobel Prize in Physics.

LASER (1960) is the second case study No.2: Theodore Maiman created the first usable laser at Hughes Research Lab on May 16, 1960. Patent: 3,353,115 (1967) U.S. Patent Charles Townes and Arthur Schawlow's 1958 precursor theory

Principles of Science: Light Amplification by Stimulated Emission of Radiation is what LASER stands for. Quantum electrodynamics, more especially Einstein's 1917 work on stimulated emission, provides the foundation of the idea. Using a ruby crystal and population inversion—a condition in which there are more electrons in an excited state than in a ground state—Maiman created the first laser.

Effects: In the 20th century, laser technology was revolutionary and used extensively in a wide range of human endeavors. Barcode scanning, surgery, and optical communication are just a few of the applications for lasers. The patent signaled a revolution in the study of physics and its application to economically feasible technology.

Magnetic Resonance Imaging (MRI) Case Study No. 3: The inventors were Paul Lauterbur, Peter Mansfield, and Raymond Damadian. Patent number: 3,789,832 (1974) U.S. Scientific Domains: Quantum Mechanics, Nuclear Magnetic Resonance (NMR)

Principles of Science: Nuclear magnetic resonance, in which nuclei in a magnetic field absorb and re-emit electromagnetic radiation, is the foundation of magnetic resonance imaging (MRI). This approach relies heavily on quantum spin and relaxation durations. These characteristics are used by MRI to create fine-grained pictures of inside human tissues.

Effects: Mr. Damadian concentrated on using MRI for medical diagnostics, particularly for cancer detection based on variations in NMR signals between normal and malignant tissues. The MRI transformed medical diagnostics, notwithstanding Damadian's dubious claim of primacy. In 2003, Lauterbur and Mansfield (but not Damadian) were awarded the Nobel Prize. The method is a prime example of how patented invention combines physics and medicine.

Case Study 4: The 1954 Photovoltaic Cell Gerald Pearson, Calvin Fuller, and Daryl Chapin were the inventors. Patent: 2,780,765 U.S. Patent Organization: Bell Laboratories

Principles of Science: Based on Alexandre-Edmond Becquerel's 1839 discovery of the photovoltaic phenomenon, contemporary solar cells directly transform sunlight into electrical power using semiconductor junctions. Solar energy conversion is based on the quantum physics of band gaps and charge carriers.

Effects: The foundation of renewable energy systems is solar cells. The commercial solar business was sparked by the patent, and because to developments in materials science and physics, solar usage has grown exponentially in subsequent decades.

Case Study 5: Energy Storage and MRI Using a Superconducting Magnet

Many inventors, including James E. Mercereau, who held a significant early patent Patent: 3,325,853 U.S. Patent No. (1967)

Principles of Science:

Heike Kamerlingh Onnes made the discovery of superconductivity in 1911. Superconductivity is the occurrence of zero electrical resistance in some materials at very low temperatures. Strong magnetic fields can be produced with little energy loss because to the physics underlying Cooper pairs

and the BCS theory.

Effects: MRI scanners, maglev trains, and experimental nuclear fusion reactors all use superconducting magnets. The vast economic and scientific significance of low-temperature physics is reflected in the number of patents in this sector.

Case Study 6: Communication over Optical Fiber

Charles Kao and George Hockham were the inventors. Several patents, including U.S. Patent No. 3,711,262 (1973),

Principles of Science: Total internal reflection in optical fibers and waveguide theory serve as the foundation for the idea. Light pulses can travel long distances with little loss thanks to the refractive index difference between the core and cladding.

Effects: The current telecommunications and internet infrastructure is a result of Kao's efforts. In 2009, he received the Nobel Prize in Physics. High-speed data transfer, fiber-to-home technology, and international communication were made possible by the patent series.

Case Study 7: Headphones with Noise Cancellation by Bose

Patent: U.S. Patent No. 4,455,675 (1984); inventor: Amar G. Bose

Principles of Science

Wave interference is the basis for noise-cancelling technology. Active noise cancellation eliminates unwanted sound through destructive interference by producing a sound wave that is the opposite (antiphase) of ambient noise.

Effects: Bose's invention made physics a high-end consumer good. In consumer electronics, audio engineering, and aircraft, the patented technology became the norm.

Case Study 8: Rare Gas Halide Laser (Excimer Laser):

In 1970 at **Northrop Corporate Research Laboratory** in California, Dr. Mani Lal Bhaumik led a team that successfully **demonstrated the first efficient excimer laser operation**, particularly with xenon chloride (XeCl)

Inventors: Mani Lal Bhaumik (With Colleagues), Patent: US Patent No 3,911,396 (1975)

Assignee: Northrop Corporation

Principles of Science

The excimer laser is based on **quantum electronic transitions in excited molecular complexes**. The molecules (excimers) exist only in the excited state and dissociate rapidly after releasing energy as UV light. The **short wavelength UV light** (193–351 nm) enables high-resolution applications. **Excimer"** stands for **excited dimer**—a short-lived molecule formed from two species, one of which is in an excited electronic state. Excimer lasers produce **ultraviolet (UV) light** using noble gas-halide mixtures (like

argon fluoride, krypton fluoride).

Effect

Medical Field (LASIK Eye Surgery):

The excimer laser's ability to **remove microscopic layers of corneal tissue** without heat damage made it the **backbone of LASIK**, which has improved the vision of **millions worldwide**.

Semiconductor Industry:

Widely applied in **photolithography** to etch intricate circuits onto silicon wafers, enabling **Moore's Law** progress.

Industrial & Scientific Use:

Precise material processing (polymers, metals, ceramics) and scientific instrumentation involving **ultraviolet laser spectroscopy**

Case Study 9: Recent Developments in Quantum Cryptography

Charles Bennett and Gilles Brassard were the inventors of the BB84 Protocol. Patent: 5,307,410 U.S. Patent (1994) Scientific Principle: The No-Cloning Theorem and Heisenberg's Uncertainty Principle

Principles of Science

By distributing quantum keys, communicating parties are warned that any effort at eavesdropping will disrupt the quantum states of photons. Secure transmission is ensured by the science of quantum measurement.

Effects: This invention established the foundation for quantum-safe communication networks, even though they are still in their infancy in the commercial world. Infrastructure for quantum encryption is now heavily funded by governments and businesses.

Lessons and Themes That Are Wider

1.Experiment and Theory Go Hand in Hand

The majority of physics-related patents are based on theoretical models, but their realization necessitates creative innovation. For instance, lasers were inspired by Einstein's photon theory, but their construction required decades of laboratory work.

2. Institutions Are Important

Companies such as Bell Labs, MIT, IACS (India), and CERN offer the resources and collaborative environment that connect engineering and physics, resulting in patentable ideas.

3. Physics' commercialization

These case studies show how abstract ideas in physics, such as superconductivity, wave-particle duality, or spin, can be turned into commercially viable goods and services.

4. Policy and Ethical Aspects

Even though patents provide financial security, free science is controversial, particularly when it comes to life-saving breakthroughs like vaccinations or MRIs. Striking a balance between access and profit is still difficult.

Conclusion:

Physics has consistently produced innovations that have changed the human experience, from the transistor to quantum cryptography. In addition to safeguarding innovation, patents in this field signal significant turning points in human progress from theoretical knowledge to actual mastery. One invention at a time, these case studies demonstrate how physics has shaped the modern world.

References

1. C. C. Mody (2011). The Extended Reach of Moore's Law: American Science and Microelectronics. MIT Press.
2. S. Sweeney (2001). IEEE Spectrum, "The History of the Laser."
3. G. Basalla (1988). Technological Development. Cambridge University Press.
4. "Tumor Detection by Nuclear Magnetic Resonance," Damadian, R. (1971). Science, 171 (3976).
5. "Nobel Lecture: Sand and glass: Fiber for a new era" by C. K. Kao (2000). Modern Physics Reviews, 82(3).
6. Brattain, W., and Bardeen. J (1948). "A Semiconductor Triode: The Transistor." physical examination.
7. Schawlow, A. L., and Townes, C. H. (1958). Spectroscopy using micro-waves. McGraw-Hill.
8. Brassard, G., and Bennett, C. (1984). "Quantum Cryptography: Coin Tossing and Public Key Distribution." IEEE International Conference on Computers, Systems, and Signal Processing Proceedings.